

ALCOHOLISM PREVENTION IN THE LOCAL COMMUNITY
BY THE SPIRITUAL MEANS OF AGAPE LOVE

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ABSTRACT

The subject of this professional project is the prevention of alcoholism by spiritual means. Alcoholism is viewed as a spiritual illness by this author, which may result in physical or mental problems. A spiritual foundation augments recovery from this illness. The power of agape love as observed in early Christianity is the basis for the spiritual solution offered in this project.

The aim of the project is to understand the nature of the alcohol problem and the reasons for the church to be involved. The project discusses the concept of love as conceived in both the Old and the New Testaments. The project includes a study of the psychological aspects of small groups as a treatment modality for encouraging freedom from chemical dependencies. The development of the Agape Process is identified as the instrument by which the small group can experience agape love and grow towards wholeness.

The methodology of this project includes the training of peer counselors through three levels. These consist of lectures, group involvement and the opportunity to co-lead beginning groups. Measurement techniques are utilized to identify problem areas and record change. Insight tests are given extensively to expand personal awareness. Group dynamics involve the sharing of personal experiences, role playing and the use of modeling clay and imaging to project desires and fears. The project includes the basic manual used to train co-leaders of level I groups.

The author believes that the power of agape love is the most effective weapon that can be used to combat the growing problem of

alcoholism among all segments of society. Although the church has been the caretaker of this love, it has not always demonstrated agape love to the alcoholic. Church involvement in the alcohol problem must begin with education regarding the dynamics of alcoholism, in order to provide help and hope to the sufferer.

The Agape Process is not a theological movement or a psychoanalytical theory. It is an approach to the problem of alcoholism and other negative addictions. It is offered to any individual wishing to improve the quality of his or her life. The emphasis of this approach is the power of agape love to bring about change. Commitment is the key. The author believes that the synergistic effect of a group struggling together to become different makes change possible. This project offers a system whereby peer counselors are trained to share the Agape Process with others. New group leaders evolve out of these sessions. The result can be a growing number of committed people who find strength for daily living apart from artificial means.

The author believes that the only hope in stemming the tide of alcohol abuse is in the field of prevention. Individuals need to find enjoyment in life and the strength to overcome difficulties through positive relationships. Relationships can be improved or restored through the application of agape love. It does not matter whether this love is offered through the church, lay leaders or other committed individuals. People will be drawn to the source of agape love.

INTRODUCTION

Each age must unwrap the gospel and then apply it afresh to itself, which means, in all probability, enveloping it again in temporary covers. After all, Jesus is profoundly concerned with love itself without which no man will enter into His Messianic Kingdom.¹

Alcoholism is an illness that has developed from a spiritual problem requiring a spiritual solution. There is a void in the life of the alcohol-troubled person. This void is filled with tragic experiences as a result of the ingestion of alcohol. The relationship to God, others and self, becomes irreparably damaged and one cannot repair the breach without outside help. The intangible, spiritual power of God can provide that help when the alcohol-troubled person encounters the vital experience of loving God and others. The Agape Process is an educational, preventative process, as well as a treatment therapy. It is a simplified, nonanalytical, pragmatic method of motivation. The Agape Process helps to improve the quality of life through learning, and practicing values that fulfill one's basic longings and needs.

The four basic longings common to all humanity, according to the Agape Process are: 1) to feel good; 2) to improve one's life; 3) to have hope concerning the future; and 4) to feel life is worthwhile.

The basic principle employed in the Agape Process is to bring about a change in attitude. A change in attitude motivates the

¹Albert Schweitzer, The Psychiatric Study of Jesus (Boston: Beacon Press, 1948)

learning of new behavior. This practice, in turn, changes one's self-esteem. The use of firmness, gentleness, kindness, courtesy and concern for oneself and others is encouraged. "Becoming" is stressed as a more desirable goal than "behaving". By "becoming" is meant a change in attitude which often results in behavioral change.

Love, in the Agape Process, is emphasized as the power to accomplish these attitudinal changes. When consistently practiced, this love increased happiness and self-fulfillment in the individual. Agape love can have a "boomerang" effect. It is the learned ability to "treat people the way we believe they need to be treated because they need it rather than because they deserve it."

Many people talk of love and believe they behave in a loving manner, but too few are able to practice and give love freely. The Agape Process attempts to teach one how to deal in a loving manner with oneself and others.

CHAPTER 1

THE NATURE OF THE ALCOHOL PROBLEM AND THE
REASON THE CHURCH SHOULD BE INVOLVED

Alcoholism is one of the most tragic, destructive and costly illnesses in our nation. Directly, or indirectly, it affects every person living in our country. A specific cause has not been found, and a treatment for everyone who has the problem has not been developed. The church is uniquely suited to join the effort to ease the burdens inflicted by this problem and to become part of the solution.

DIMENSIONS OF THE PROBLEM

Experts agree that the alcohol-troubled person alters his or her own reality. Alcoholics may shorten their life-span by ten to twelve years. Statistics indicate that they cause one-half of all traffic fatalities and one-third of all homicides. One in every ten persons, who drinks alcohol, is destined to become an alcoholic. Industry alone loses ten billion dollars yearly due to alcohol abuse.¹

The report of the Secretary of Health, Education, and Welfare to the Congress of the United States in June of 1978 indicates that:

There are an estimated 9.3 to 10 million problem drinkers (including alcoholics) in the adult population--7 percent of the 145 million adults (18 years and older).²

¹Doyle and Ann Shields, New Perspectives on Alcoholism (Thousand Oaks, CA: California Lutheran College, 1975), p. 8.

²Alcohol and Health (Washington: Department of Health, Education, and Welfare, 1978), p. xi.

The reasons and excuses for dependence on alcohol are as numerous as the people offering them. It appears obvious to many that life does not offer them what many expect from it. Consequently, some look to alcohol to do for them what they have not been able to do for themselves.

For most people who feel that life is disappointing or meaningless, the element of love is lacking in their lives. Relationships with others, where love is present, bring joy to the individual. When an individual lacks joy in living, close relationships appear to be missing in their life also. The paradox is that these persons who want love so desperately, are unable to give or receive it. Therefore, they cannot develop close relationships. Some people do not just have problems; they are problems. A drastic change is needed in the manner in which many people live. Values need to be examined and changed.

Although Jesus admonished His followers to love God and others as they love themselves,³ more than ten million persons in the United States are unable to do so. These people are called alcoholics, who have not yet recovered from this illness.

It is not within the capability of the alcoholic drinker to choose whether to continue drinking or not. His or her consumption of alcohol is both a compulsion and an addiction.

The American Medical Association first declared alcoholism to be a disease in 1956, indicating that if alcohol interferes consistently

³Matthew 22:37-39.

with an area of living, one is an alcoholic. In their Manual on Alcoholism they have stated:

Alcoholism is an illness characterized by significant impairment that is directly associated with persistent and excessive use of alcohol. Impairment may involve physiological, psychological or social dysfunction.

Alcoholism also is manifested as a type of drug dependence of pathological extent and pattern, which ordinarily interferes seriously with the patient's⁴ mental and physical health and his adaption to his environment.

Alcoholics Anonymous declares one to be an alcoholic "when your life is unmanageable because of alcohol consumption."⁵

The World Health Organization defines the alcoholic person as follows:

Alcoholics are those excessive drinkers whose dependence upon alcohol has attained such a degree that it shows a noticeable mental disturbance or an interference with their bodily or mental health, their interpersonal relations, and their smooth social and economic functioning; or who show the prodromal signs of such developments.⁶

Robert Howard, a staff psychiatrist at American Lake Veteran's Hospital, Tacoma, Washington, in lectures to groups, declared an alcoholic to be one who "drinks more than he or she can afford, emotionally, physically and spiritually."

This author defines an alcoholic as "one who drinks to the extent that that person breaks his or her meaningful relationships and can no longer meet basic needs."

⁴American Medical Association, Manual on Alcoholism (Monroe, WI, 1977), p. 7.

⁵Alcoholics Anonymous, Alcoholics Anonymous (New York: Alcoholics Anonymous, 1955).

⁶Shields, p. 4.

None of the definitions listed refer to the amount of alcohol consumed or the frequency with which it is consumed in their classification of an alcoholic. That appears to be a judgment only the individual can make.

E. M. Jellinek, in research conducted at Yale University divided alcoholics into five distinct types. The manner in which these types consumed alcohol may be varied, but they all fall within the classification of an alcoholic.

Alpha: one who drinks for relief of emotional or physical pain.
This person is not addicted in most cases.

Beta: depicted by physical deterioration, which can surface in months or years.

Gamma: the typical American alcoholic, who experiences loss of control once he or she begins to drink.

Delta: the plateau drinker--one who drinks so much each day, but no more.

Epsilon: episodal drinking, or binge drinking.⁷

Alcoholism is predictably progressive. If not treated, it may lead to insanity or death. The only other alternative is recovery. Recovery demands a spiritual solution. Howard Clinebell states that "religion has genuine answers to the spiritual problems to which alcohol gives pseudoanswers,"⁸ However, the alcoholic must first give up the belief that he or she can control the alcoholism alone. That person must then surrender to a Higher Power.

⁷E. M. Jellinek, This Disease Concept of Alcoholism (New Haven, CT: College & University Press, 1960)

⁸Roy Woodruff, Alcohol and Christian Experience (Philadelphia: Westminster Press, 1968), p. 16.

Alcoholism strikes everywhere and in all professions. Executives, laborers, housewives, physicians, lawyers, cooks, journalists and clergymen share this problem. Alcohol is no respecter of status, intellect or wealth.

The medical, social and economic consequences that alcoholism bring to society are almost beyond measurement. According to the American Medical Association, "The cost to the nation has been estimated at thirty-two billion dollars a year due to absenteeism, health and welfare services, property damage and medical expenses."⁹

The Department of Health, Education and Welfare suggests that most alcohol-related problems fall within five general areas:

Chronic illness or disability resulting from prolonged excessive drinking;

Acute health problems related to a specific drinking bout;

Injuries, death, and property loss caused by accidents and crimes related to drinking;

Failure of the chronic excessive drinker to fulfill his or her role in the family or on the job; and

Mental problems, such as depression and anxiety related to drinking.¹⁰

INVOLVEMENT OF THE CHURCH

In the author's opinion, based on personal research with church pastors, three percent of the church members have an alcohol problem, and some of the clergy share this affliction. Although

⁹American Medical Association, Manual on Alcoholism, p. 83.

¹⁰Alcohol and Health, p. 93.

nearly half of all alcoholics seeking help go to the church for this help, they often do not find sufficient help there to meet their needs. According to Clinebell, "Fifty-four percent of the Protestants who attend church at least once a week went to a minister when they sought personal help. Even among those who attend church less frequently, thirty-three percent who went for help chose a clergyman."¹¹ Prayer and faith in a Higher Power are excellent tools, but they are only effective as part of a larger plan. The clergy and lay leaders need specific training to deal with the problem of alcoholism among their members.

The church has been the interpreter of love since Christianity began. Now, as it seeks to become more relevant, it must be true to its own theology, beginning with a consciousness that persons imprisoned by addictions must be set free and helped to become whole persons. Healing must become personal. The creation story defines all aspects of a person as good. This attitude must be reflected in dealing with alcohol-troubled persons.

The spiritual aspect of alcoholism disturbs some people. However, understanding the development of this spiritual aspect may help to bring insight. Early in the history of Alcoholics Anonymous' recovery process of alcoholics, it was recognized that there must be a lasting, dynamic motive to stop drinking, or recovery of the alcoholic would be impossible. This motivation is spiritual.

In 1935, William Silkworth, a medical specialist in the field

¹¹Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (New York: Abingdon Press, 1966)

of alcoholism, explained to Bill W.'s wife that Bill's attempt to adjust his neurosis by means of alcohol had led to an obsession which condemned him to go on drinking. Furthermore, Silkworth believed Bill had a physical sensitivity--an allergy--to alcohol which guaranteed that he would go insane or die, perhaps within a year.

At approximately the same time, Roland H. became a patient of Carl Jung, a Swiss psychiatrist. He hoped to receive treatment for his alcoholism. However, Jung informed him that he believed his case was hopeless as far as medical and psychiatric treatment were concerned. The only ray of hope he offered was the suggestion that Roland H. become the subject of a spiritual or religious experience. He recommended specifically that Roland place himself in a religious atmosphere and hope for the best.

Shortly thereafter, Roland H. took this suggestion and joined the Oxford Group, an evangelical movement at the height of its success in Europe. The emphasis of this group was upon the principles of confession, restitution and service to others. Prayer and meditation were stressed. In this environment, Roland H. did experience a religious conversion that resulted in his ultimate sobriety.

Returning to America, Roland H. joined the Oxford Group in New York, led by an Episcopal clergyman, Samuel Shoemaker, who helped to develop the guidelines for the organization known today as Alcoholics Anonymous.

Shoemaker stated, "Man is fortunate whose problems are of such a kind that they get him into trouble, and he has to do something about them." The alcoholic fell into that category. Shoemaker helped

the alcoholics to realize that if organized religion could not help them, they would have to give themselves to the God they saw in the lives of others. He believed that religion had to turn from traditional form to a living power or it would not be able to help fill the spiritual void of alcohol-troubled people. He proclaimed that, after intellectual reasoning has done its part, decision and action must follow.¹²

Attending this Oxford Group in New York was Edwin T., whom Roland H. subsequently helped to attain sobriety. Edwin T., an old schoolmate of Bill W.'s, in turn, was instrumental in freeing him from the hold of alcohol. This was accomplished after many visits with Bill W., who became inspired and encouraged by the example of his old friend. It was following one of Edwin T.'s visits that Bill W., in his own despair, cried out for help from God, and had a conversion experience that freed him of his obsession for alcohol. Following this event, Bill W. discovered, by reading William James, Variety of Religious Experiences, that ego collapse appeared to be the common denominator suffered prior to religious conversions. This led him to a vision of a society of alcoholics, which became Alcoholics Anonymous.¹³

In 1961, Bill W. wrote to Jung to clarify the "spiritual experience", and to express appreciation for being instrumental in leading his friend, Roland, to sobriety, even though the part played

¹²The Alcoholics Anonymous Grapevine, Inc. (New York:1955)

¹³Ibid., January, 1963.

by Jung was indirect. Jung replied in a letter to Bill W. that the craving for alcohol was a spiritual thirst for wholeness, and that the spiritual experience only occurred when one walked a path that led to higher understanding. Jung expressed the theory that a person isolated from society and not supported by a higher power could not resist the power of evil, which he referred to as the Devil.¹⁴

As a result of Jung's influence, the emphasis of a spiritual experience was molded into the fabric of Alcoholics Anonymous.

The Organization of Alcoholics Anonymous states:

Spirituality: One of the principles of the A.A. program is the necessity of having a spiritual awakening as a requisite to sobriety. In fact, A.A. would probably assert that spirituality is not simply a component of the program, but it is the program.

Essentially, the spiritual message is that individuals must transcend themselves and surrender their will to a Higher power.¹⁵

The Bible states that Christ came to save sinners who have missed the mark,¹⁶ and to bring them to the abundant life of faith. The alcoholic desperately needs this abundant life. Because of the complexity of the problem, no one effort alone can succeed in restoring the alcoholic to sobriety. Yet of all of the areas to be explored in the recovery process, the spiritual area alone is the one most necessary. The alcoholic must become part of a greater cause.

As no one effort alone can succeed in bringing about the recovery of an alcoholic, no one person is capable of helping the alcoholic alone. Team effort is required in order to assure that each

¹⁴Ibid.

¹⁵Alcoholics Anonymous, p. 169.

¹⁶I. Tim. 1:15.

area of life is included in the treatment program. Lay persons can be part of this solution by being trained to become special friends and guides for the alcohol-troubled person, joining the "significant others" to form a support group for the afflicted person. Alcoholics Anonymous refers to these friends as sponsors.

Because of the magnitude of the alcohol problem, there are not enough professionals available to deal with all of the alcoholics who need treatment. Furthermore, with the exception of those who have special problems, professionals are not usually required in the complete treatment process. However, someone must walk with the alcohol-troubled person until he or she has worked through the twelve steps of Alcoholics Anonymous, if that is the method of recovery chosen. Whatever part the alcoholic takes on the road to sobriety, other supportive, caring people are necessary.

At some point in the recovery process of the alcoholic, the problem of guilt must be handled. Until the alcohol-troubled person is free of the guilt that is a common element of this illness, it is difficult for him or her to accept the love of others. A sense of unworthiness prevails. Giving love is also difficult for that person, so self-absorbed is he or she. In the matter of guilt, the church is uniquely suited to deal with this problem. The church is often the first place a person goes to divest himself or herself of the burden that guilt carries. It must, therefore, be prepared with the answers and the relief from guilt that is sought. The church must, further, develop positive attitudes about the disease of alcoholism and the belief that the problem can be overcome.

The church can bring awareness to its people concerning the spiritual illness of alcoholism. The church can help to replace an attitude of condemnation for the afflicted person, with a spirit of concern and caring. The church can offer the spiritual experiences so necessary for recovery.

William Sadler states that "... worship is a renewal of our depleted spiritual energies."¹⁷ Sadler terms prayer and worship as "safety valves for the soul."¹⁸

The alcohol-troubled person who seeks help through psychotherapy is often clinging to sanity by a fragile thread. Religious experience strengthens that thread. Sadler compared religious experience to psychotherapy when stating that he considered:

...personal religious experience as the highest and truest form of psychotherapy. There can be no question that the religion of Jesus, when properly understood and truly experienced possesses power both to prevent and cure numerous mental maladies, moral difficulties and personality disorders.¹⁹

The church offers a place of confession without fear of retaliation. It encourages the experience of prayer which unites the human and Divine forces in a mighty partnership.

All of the spiritual factors inherent in the church experience such as confession, self-surrender, commitment and faith possess tremendous therapeutic powers. These factors offer the inner cleansing which is so longed for by the guilt-ridden alcoholic. Sadler very emphatically stated:

The sincere acceptance of the principles and teachings of

¹⁷William S. Sadler, Practice of Psychiatry (St. Louis: Mosby, 1953), p. 1006.

¹⁸Ibid., p. 1007.

¹⁹Ibid., p. 1008.

Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once, wipe out more than one-half the difficulties, diseases and sorrows of the human race.²⁰

The teachings of Jesus, which are founded on love, provide purpose, transcendence of fear and problems, and the promise of eternal life to those who commit themselves to following these teachings.

As any person facing illness, the alcoholic ponders the meaning of life and death. Who can speak to the problem? The church must take that responsibility. It is the largest voluntary institution in the United States. As such, it has access to more families than any other organization. People can be reached and influenced more easily in this manner through church schools, various church groups and weekly worship. Many churches make their facilities available to community groups such as Boy Scouts, Girl Scouts, We Care, Al-Anon and Alcoholics Anonymous for meetings. The church can become more than a building to those hungry for acceptance and forgiveness. The church can become a center for healing for the alcoholic, the families and the friends who are indirectly affected by this problem.

The National Clergy Conference on Alcoholism has adopted a credo that addresses this problem:

We Believe that alcoholism is an addictive disease manifesting itself as a three-fold illness of body, mind and spirit.

We Believe that alcoholism is a tragic and costly disease; no respecter of persons; affecting the lives of millions of American men and women.

We Believe that:

(a) We must call the people of God and particularly our clergy

²⁰Ibid.

to join efforts to alleviate this national socio-medical problem.

(b) We must lend our pastoral care to sick alcoholics and their suffering families.

(c) We must stimulate and aid the education of others in this apostolate.

(d) We must be of service in an ecumenical spirit to all concerned with the alleviation of alcoholism.

We Believe that alcoholism is a treatable disease. Extensive experience indicates that persons afflicted with this disease are usually blind to the developing symptoms in themselves and are rarely capable of effective self-help. Hence, we believe there is an obligation in justice and charity to develop procedures to support proper treatment and productive recovery of such victims.

We especially believe that basic to any treatment modality is a continuing daily program of spiritual recovery.

We Finally Believe that just as alcoholism is a family disease, its solution rests on the whole family of God. . . .²¹

Even more exciting than the prospect of the church's involvement in the treatment and understanding of the alcoholic and his or her family, is the recognition of the necessity for the emphasis on prevention of the problem.

Clinebell has stated:

The church's most important task, in relation to the problem of alcoholism, is prevention. In this area it has a tremendous mother lode of practically untouched opportunity. Organized religion has direct contact with over half of the people of the country. . . . If a substantial share of the religious organizations in our country would undertake an enthusiastic and realistic program of prevention, America's fourth largest public health problem would be brought under control and hundreds of thousands of persons would be protected from becoming alcoholics.²²

²¹The Blue Book, XXIX, (1977) National Clergy Conference on Alcoholism, 29th, Loyola Marymount University, Los Angeles, January 10-14, 1977, p. x.

²²Howard J. Clinebell, Jr., Understanding and Counseling the Alcoholic (New York: Abingdon Press, 1956)

The responsibility of the church is great. The opportunities are even greater. Jesus invited, "All those who are weary and heavy-laden to come and I shall give you rest."²³ No one is more weary and heavy-laden than the alcoholic and his or her suffering family. The church, through the love and teachings of Christ, must seek to enlarge its understanding of this problem and strive to become a major part of the solution.

²³Matt. 11:28.

CHAPTER 2

THE THEOLOGICAL BASIS FOR THE AGAPE PROCESS

Theology has sought to define love throughout recorded history. Most of its understandings are based on Biblical concepts of love, so the latter must be touched upon in this chapter as the foundation for the development of agape-love. Several contemporary theologians will be our primary resources. Karl Barth identifies agape-love with the grace of God as it extends to the individual. The author's interpretation of agape-love parallels that of Barth to a great degree. H. Richard Niebuhr also supplies significant content. Finally, we show how the agape process is based upon the theological understanding of agape-love as it relates to the alcohol-troubled person.

THE THEOLOGICAL MEANING OF AGAPE

The concept of love in the Bible went through many changes of meaning during the extended period in which it was written. Therefore, it is difficult to summarize in a theological manner.

Although love in the Old Testament is fundamentally a spontaneous feeling, interpreters have chosen various shades of meaning throughout the years. These meanings have included mercy, pleasure and attachment, which has sometimes been referred to as agapan.

Agapan, in turn, can refer to sacrifice or enjoyment when relating to persons. On the other hand, agapan might refer to desire or pleasure in a more objective manner. It could even be defined as

a personal force.

In Old Testament times, as today, love referred primarily to people and social relationships. Yet, its direction was toward a more universal love. Love was closely related at that time to the covenant of God with God's people, developing through stages of obedience and suffering. Suffering was sometimes interpreted to be a means of testing one's love for God. Would one continue to declare love for God after experiencing much suffering? Also, love came to mean friendship with God. The overall meaning of agapan was vague until it began to incorporate other loves.

The covenant love of God is expressed in chesed,¹ the Hebrew word describing this type of covenant love. This covenant love implies a prior existence of a covenant, and is preceded by God's ahabah, meaning "grace" or "chosen by", which is seen as the cause of the covenant. Chesed denotes, ". . . that attitude of loyalty and faithfulness which both parties to a covenant should observe toward each other."² Chesed is a steadfast love, without question, within the covenant. Mercy and loving kindness are also components of this love. This covenant love of God will stand because it cannot be broken completely. The steadfastness of God is forever. Security is another component of this covenant love, and provides strength through the knowledge of the faithfulness of God. Belief in God's covenant

¹Norman H. Snaith, The Distinctive Ideas of the Old Testament (New York: Schocken Books, 1964), p. 64.

²Ibid., p. 99.

offers the basis for faith in an ever-changing world. The development of love is the result of this belief. Faith in this covenant is the only stability that can be guaranteed because, as the chesed of God, it is "everlasting, determined, unshakable,"³ This steadfastness is the most valuable asset of the covenant.

It is comforting to know that God's covenant is a corporate one with the people of God, but the covenant love of God becomes more personal as it applies to the individual. The development of the idea of God's mercy was increasingly incorporated into the understanding of God's righteousness. In the same manner, God's covenant love bracketed, or surrounded, God's mercy.

Jeremiah draws a parallel between the migratory birds and their return to their beginnings and the law in the human heart to which people will also return. This will come to pass through a new covenant of God, written upon the heart, even though not pursued by man or woman.⁴

Amos, in progressing from the corporate to the individual, indicates that God is concerned with the "wayfarer rather than with the way".⁵ This concern for the individual evolves out of the steadfast love covenant made long ago. This love is unmerited and is achieved, not by one's own strength or righteousness. One is chosen by God into grace.

The exclusiveness of God's choosing is a mystery. This ex-

³Ibid., p. 102

⁴Ibid., p. 121.

⁵Ibid., p. 135.

clusiveness can only be accepted in light of the sovereignty of God. More than choosing is involved in this new community of God and the individual, however. "For the love of God which chose them in the first instance is also the love by which God Himself enables them to fulfill the conditions by which alone that love can become effective in them."⁶ The chosen one becomes the slave, serving, ". . . Him in humble, dutiful love, with true piety, though, as experience has proved, this is achieved only by that new heart and spirit which God Himself implants in Israel's heart, and by that new strength which God Himself alone can give,"⁷

This theological background of agape stands in sharp distinction from the concept of eros, which was supreme among the Greeks. These contrasts bring out a deeper meaning of love.

Kittel, in "The Idea of Love in the Bible", states:

Eros is promiscuous and finds its satisfaction here, there and everywhere; but agape is the love that makes distinctions, choosing its object and holding to it. Eros is led by a more or less indefinite impulse towards a definite object; the exercise of agape is a free act, definitely chosen by subject. Eros at its highest means man's upward urge, his love towards the Divine. Agape is especially seen in God's love, the love of one on high, exalting them of low degree. Eros seeks in others the satisfaction of its hunger for life; Agape often means kindness, practical generosity, doing good to others.⁸

Eros and agape are significant by different forms of love. Eros depends upon the lovableness of its object. Agape is identified as valuing a person independently of their merit (free grace) and seeking that person's deepest welfare and happiness.

⁶Ibid., p. 142.

⁷Ibid.

⁸Gerhard Kittel, Bible Key Words (New York: Harper & Brothers, 1951), I, 2, 3.

Theologian John Hick states:

God's universal love for his human creatures, a love not rooted in their virtue or desert but in God's own nature as agape, is the basis for that side of religion which knows God as the final succour and security of man's life: The ultimate of grace is believed to be also the ultimate of power, the sovereign love which guarantees man's final fulfillment and well-being.⁹

Karl Barth argues that agape love consists in our acceptance of God as our eternal counterpart, ". . . in the orientation of human nature on God in a movement which . . . gives himself up to be genuinely freed by and for God, and therefore to be free from self-concern and free for the service of God."¹⁰ For Barth, agape is identified with Christian believers. He believes that scripture affirms this premise and faith confirms it. Both ingredients are necessary for God's grace. Agape love cannot be universal according to this interpretation. It is only experienced through Christ.

In Agape-love a man gives himself to another with no expectation of a return, in a pure venture, even at the risk¹¹ of ingratitude, of his refusal to make a response of love.

For Barth, the element of grace is always present and accomplishes the impossible. When an act of agape is bestowed upon a neighbor, in spite of possible rejection, grace may become the enabler so that the act is not in vain. Anything done in agape-love can become a miracle when the doer belongs to Jesus.

It is important for the Christian to live by agape, for this is the witness to others that God loves them. When one is discouraged,

⁹John Hick, Philosophy of Religion (Englewood Cliffs: Prentice-Hall, 1963), p. 11.

¹⁰Karl Barth, Dogmatics (London: Clark, 1936-69), IV 2:743-744.

¹¹Ibid., IV 2: 745.

it is encouraging to remember that the Holy Spirit is a quickening power. The individual then may allow God to direct the manner in which this love is applied.

God's love purifies and creates, while human love imitates and reflects. Having an intimate relationship with Jesus enables one to understand human nature more fully.

According to Barth, doing is vital; and because of grace, the result becomes being. Although the believer moves between eros and agape, agape is the essential and enduring Christian act.

Barth believes that the first commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,"¹² is the commandment above all others. The second commandment, "Thou shalt love thy neighbor as thyself,"¹³ is subordinated to the first. He has stated:

It is therefore quite right that in the text of Matthew, the commandment to love God should be described not only as the first, but also as the "great" commandment. It is in fact the basic and comprehensive commandment, the greater which includes in itself the lesser commandment of love to the neighbor.¹⁴

Jesus clarified the commandments, by emphasizing that the first and second commandments were guidelines for all of life. Love must come before desire and materialism. It must come before all else. All creation seeks its end in the reign of love.

An individual can only understand God by loving Him. One must love oneself in order to understand oneself. Similarly, understanding one's neighbor is made easier by loving that person with

¹² Matt. 22:37.

¹³ Matt. 22:39.

¹⁴ Barth, I/2:410.

agape love. It is not the quantity of love, but the quality that needs to be stressed.

Jesus not only asks, but demands that His followers give second place to happiness found in possessions, careers and honors. His admonition is to "Seek ye first the Kingdom of heaven and all else shall be added unto you."¹⁵ The most precious object in all creation is human life. Agape love is the highest attainment of that life.

The inspiration of love lifts one to the spiritual zenith of life. Christ's teachings were overflowing with agape love. Similar to the grace of God, agape love is completely free and not dependent upon accomplishment or merit. This love fills the spiritual void in an individual's life.

H. Richard Niebuhr provides more specific content for the concept of love.

Love is rejoicing over the existence of the beloved one; it is the desire that he be rather than not be; it is longing for his presence when he is absent; it is happiness in the thought of him; it is profound satisfaction over everything that makes him great and glorious.¹⁶

If love is "the medicine for the sickness of the world," as Karl Menninger believes,¹⁷ it is also the joy of the heart. This joy, which is based on love relationships, reaches beyond happiness, which is usually based on one's circumstances. Not limited by behavior or achievement, love's reward is in the knowledge that a person exists.

¹⁵Matt. 6:33.

¹⁶H. Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper & Row, 1956), p. 35.

¹⁷Karl Menninger, Love Against Hate (Garden City, NY: Harcourt Brace & Jovanovich, 1959), p. 294.

The act of rejoicing also provides a positive expression of emotion that often diminishes worries.

Niebuhr further states:

Love is gratitude: it is thankfulness for the existence of the beloved; it is the happy acceptance of everything that he gives without the jealous feeling that the self ought to be able to do as much; it is a gratitude that does not seek equality; it is wonder over the other's gift of himself in companionship.¹⁸

Gratitude can be one of the results of believing in the covenant love of God. To receive gratefully is to act upon the gift of God, which is acceptance of that love. It is difficult to experience gratitude without expressing it.

Another aspect of love, as pointed out by Niebuhr is reverence.

He says:

Love is reverence: it keeps its distance even as it draws near; it does not seek to absorb the other in the self or want to be absorbed by it; it rejoices in the otherness of the other; it desires the beloved to be what he is and does not seek to refashion him into a replica of the self or to make him a means to the self's advancement. . . In all such love there is an element of that "holy fear" which is not a form of flight but rather deep respect for the otherness of the beloved and the profound unwillingness to violate his integrity.¹⁹

Reverence places one in awe of the object of one's love. It is the very first element of religion. When one views oneself in relation to God, one experiences reverence. It is an ennobling sentiment that cannot help but lift one to a higher plane in the contemplation of the object of one's love. Respect for the integrity of one's neighbor is an integral part of love as reverence.

Finally, Niebuhr views love as loyalty, stating:

Love is loyalty: it is the willingness to let the self be

¹⁸Niebuhr, p. 35.

¹⁹Ibid.

destroyed rather than that the other cease to be; it is the commitment of the self by self-binding will to make the other great.²⁰

One expresses love to God in the form of loyalty. Loyalty should not be dependent upon feeling, but be an act of the will. This act of will requires a commitment to and an understanding of sacrificial love. When one feels upheld by God and can transcend heartaches and burdens, one responds in loyalty. Loyalty does not require that one agree entirely with the other person or object. It does imply the sharing of common ideals or goals in a trusting relationship.

Christian love is a way of life in which the recipient must be a willing participant. This love transcends the problems faced when a person encounters someone he or she has difficulty in liking. Agape love is accepting of others without regard to their behavior. It is usually a person's behavior that influences another in liking or disliking that person. The achievement of agape love is the highest of all Christian goals, according to the Agape Process.

In his analysis of agape love, Gene Outka states:

It makes sense to talk of a dignity applicable to all men, including oneself, which depends on grace and not on individual merit. So we read, for example, on the general subject of "Respect for Life: The freedom for life to which man is summoned by the command of God is the freedom to treat as a loan the life of all men with his own mind and his own with that of all men." Life in oneself as well as others ought to be assessed as a gift to be valued wholly apart from idiosyncratic successes and failures.²¹

Jesus taught agape love as the normal way of life for the

²⁰Ibid.

²¹Gene Outka, Agape, An Ethical Analysis (New Haven: Yale University Press, 1972), p. 222; Barth, III/4:335.

Christian. Christian love can turn basic anxiety, which is feeling alone and failing, into basic security. Basic security is translated into feelings of love and trust. In contrast, some become addicted to chemicals in order to feel good. However, chemicals cannot relieve basic anxiety, nor provide the user with love or trust. By embracing Christian love, the individual gives himself or herself much as God gives Himself through Jesus, the Christ. The recipient of this love has freedom from anxiety and a source of trust that will not fail.

AGAPE LOVE AS APPLIED TO THE AGAPE PROCESS

The Agape Process is based upon the theological assumption that a person cannot redeem himself or herself. A greater power is needed. Everyone concerned with or related to the problem of alcohol addiction has a need to change the direction of his or her life. That person also needs redemption. The author believes that a theological basis is the proper way to begin. Theology provides the widest degree of success in overcoming the problems of any negative addiction. Psychiatrist Harry M. Tiebout, past president of the National Council on Alcoholism, says of the redemption experience: ". . . conversion is a psychological event in which there is a major shift in personality manifestation."²² This conversion results in inner peace with oneself amidst the turmoil of the world. A human/Divine encounter develops when a person organizes his or her life around the revelation of God in Jesus Christ. It is promised in John 3:16 that, ". . . God so loved the world, that He gave His only begotten Son, that whosoever

²²C. Roy Woodruff, Alcohol and Christian Experience (Philadelphia: Westminster Press, 1958), p. 22.

believeth in Him should not perish, but should have everlasting life."

Agape love can do for the alcoholic what alcohol has been doing, but without the negative aspects. For the addicted person, alcohol has been:

1. "putting the soul to sleep."²³
2. Giving an "illusion of transcendence."²⁴
3. Offering the experience of acceptance by others.
4. Providing a temporary acceptance of self by God.

Agape love can bring:

- a. Tranquility to the soul.
- b. The experience of transcendence.
- c. The fellowship of other believers.
- d. Acceptance and forgiveness of self by God.

The spiritual problem inherent in relationships to self, others and God demands a spiritual solution. A theological basis is required. Theology offers the unlimited power of agape love. Theology proclaims that God created the individual and is ready to reclaim that person and provide peace, strength and hope. The prerequisites to this reconciliation of God with the individual is that it must first be sought.

From a biblical perspective, humanity began with a place in the garden. Man and woman opened their hearts to evil, thereby committing themselves to the problems of good and evil. The Agape Process defines

²³E. M. Jellinek, Summary lecture at Yale Summer School of Alcohol Studies, 1949, p. 87.

²⁴Howard J. Clinebell, Jr., Understanding and Counseling the Alcoholic (New York: Abingdon Press, 1956)

evil as the absence of good. Evil can be seen, in this context, as being the misuse or lack of good. The problem of evil, according to agape, can be solved by love.

Recovery from alcoholism always begins with the desire to be free of the evil of drinking to excess. There is a desire for one to return to harmony with oneself, others and God.

The evil of alcoholism, created by one's primary commitment to alcohol, is in direct opposition to theology which views one's commitment to God as being primary. In alcoholism, alcohol is the first commitment. However, when the alcoholic is caught up in the conversion experience, change begins.

It is a paradox, not a contradiction, that in order to love God and accept God's grace, a person must accept himself or herself as he or she is right now. Trust in God's grace is crucial for the spiritual basis of good self-esteem. This free gift of grace is the simultaneous act of putting oneself and God in a proper relationship. In psychological terms, it is loving oneself first; and theologically speaking, it is loving God first. The result of this relationship is new empowering or enabling. It is grace that is the free gift for the finite by the infinite. Once one accepts this grace, forgiveness is received. This sense of forgiveness allows the alcoholic to deal more effectively with the overwhelming sense of guilt that he or she has been carrying. It is an important step in the process of forgiving oneself. This empowering that comes from the gift of grace and forgiveness enables one to become what one was incapable of becoming previously.

In Agape, the goal is to develop a loving personality. Modern -

day neuroses are evidence that many have not been able to "find themselves" or accept the inevitable. Agape helps us to look beyond feeling and facts. It enables us, through the inspiration of love, to seek wisdom and harmony.

In commitment to love as a way of life, satisfaction and contentment are experienced as a part of the process. This commitment is augmented by sharing it with neighbors. The outgrowth and desired end of this sharing is a community of agape believers; a community of people committed to the agape process, living by Christian principles and supportive of each other. A caring group such as this is vital to the sobriety of the individual who is alcohol-addicted. Also, it is essential to sustain those who suffer with the person who has the problem.

Individual nourishment of love comes in a triune setting of loving God and others as well as oneself. Interdependence is necessary to wholeness. As independent persons are not whole, they, too, have the spiritual void which is the most disturbing of all underlying problems in today's society. Maturity and the quality of trust are missing. Interdependence is the mature goal.

Faith is the crucial element in the spiritual experience. Faith in the grace of God enables one to forgive the past. This faith allows one to accept the present as it is and to look forward to the future with hope.

Sharing this faith is consistent with the principles of Alcoholics Anonymous and the great commission of Jesus. A perfect God, because of agape love, allows us to be less than perfect. Yet

this agape love holds each of us to partial responsibility for the misfortunes of others. We are commanded to help to heal the hurts of life by sharing love.

Jesus sought support in His trying times, also. When He needed help the most, His disciples fell asleep. The Agape Process encourages one to be supportive, as a special friend to those in need, and not to sleep at those crucial times when support is needed.

Many persons, including the clergy, fail to do what is appropriate in the beginning of the recovery process of the alcoholic. They have sought the traditional church approach of telling the persons what they should do. It must right the wrongs of the past, wherein alcoholics were cast out of its midst as so-called "sinners". What is needed at this time is the support of one who is living by agape love. The person with need must be acknowledged and understood.

In the Japanese art of Aikido, strength is found in what is termed as "centering". In faith, strength is in "believing". Praying supports the knowledge that we are not alone. There is added strength to be gained in living in God's will. However, insight is often needed before this can be achieved.

THEOLOGY FOR THE ALCOHOL-TRoubLED PERSON

John Milton, in Paradise Lost, pointed out that the first thing God saw that was "not good" was loneliness. Theology still points out responsibility for the plight of others. Alcoholism, another one of those results of a poor relationship to a loving God, must call one to obedience of agape love. As God is perceived in a personal

relationship, so must a person perceive the personal relationships he or she has with others. Faith is practiced best in this context, when those who live by agape love attempt to love God by helping others to overcome the addiction of alcoholism. Partnership with God and others in this struggle results in living life to the height of satisfaction.

In the recovery process from alcoholism, it is important for the sufferer to believe that God is always available to provide support. God helps one to transcend problems in serious times. God would have the individual find that place of moral autonomy attained when one abandons oneself to Jesus Christ and receives inner freedom. The major decision of commitment to Christ takes care of all the minor decisions of daily living in acting out that life of faith.

When the alcoholic makes a commitment to Agape love, he or she is immediately caught up in this new way of life and change begins. In discussing the spiritual experience of the alcoholic, C. Roy Woodruff has said:

When surrender occurs, there is a shift of the dominance from the sick pattern to the healthy pattern. The alcoholic breaks out of his compulsive and self-destructive way of life.²⁵

The individual must take the first step. God cannot get alcoholics sober without their cooperation. When the willingness of the alcoholic joins with the capability of God, overcoming this destructive addiction is inevitable.

Life's many conflicts may be resolved by agape when agape is understood and lived in a consistent manner. The process is simple; yet it is difficult unless there is a surrender to the love and trust

²⁵Woodruff, p. 94.

that Jesus makes so plain. Everyone appears to desire more from life than they are receiving. This spiritual void cannot be filled, nor can contentment be found, except in partnership with God.

The alcohol-troubled person does not spend time debating theological issues. He or she does want to know whether God can help those who are caught in the web of their own helplessness. To feel alone in a world where few persons care shatters hope. Hope needs to be rekindled in the alcoholic. The witness of one who is living agape love and who is willing to share it can be the catalyst for that hope to be reborn. Faith can become the modern-day miracle to encourage the Agape Process to replace alcoholism. The spiritual solution of love in the recovery process is a miracle. The unexpected often happens. A new person emerges. This rebirth is caused by the indirect power of God through the lives of others who dare to love and forgive the unlovely. Theology alone leads one to expect that this process will proceed into a loving relationship with self, others and God.

Jesus promised the abundant life. This idea has been propagated by His disciples, and now by the church. Everyone needs to be redeemed. The two-fold purpose of the church is to make Christ known to all the world, and to unite people in a dynamic fellowship of love.

The theology of the church is that God's power of agape love is the grace that God interposed through Jesus to save humanity from its sin. Theology for the alcohol-troubled person is that God's power

of agape love is the grace through Jesus, and His followers, to rescue that alcohol-troubled person from his or her addiction.

CHAPTER 3

THE PSYCHOLOGICAL SIGNIFICANCE OF SMALL
GROUPS AND SELECTED MEASUREMENT TECHNIQUES

This chapter deals with the significance of small groups in the Agape Process. Selected measurement techniques are identified and explored as a device for the evaluation of a loving personality. In Chapter 1, the nature of the alcohol problem was defined and the need was established for the involvement of churches in this problem. Chapter 2 explored the theological foundation for the Agape Process and outlined the history of agape love in Biblical times. In this chapter, the theological dimension is woven into the development of small groups in the treatment of alcohol-troubled people.

BEGINNING OF THE SMALL GROUP EXPERIENCE

Christianity began with small group experiences. Jesus selected twelve disciples and together they began to relate to others. They shared their own convictions with those they met. Empathy and tolerance were expressed and a trusting and caring relationship resulted. This fellowship became the basis for individual growth toward wholeness. In discussing Jesus and His relationship with others, Raymond Cramer said:

Jesus traded good feelings even with imperfect people.
Getting along with others, trading satisfying feelings with
them is our greatest problem. . . Getting along on a person-to-

person basis is the most important thing we do.¹

The Church of the Saviour in Washington, D. C. was a pioneer in the small group movement. Beginning on October 5, 1946, in Alexandria, Virginia, Chaplain Gordon Cosby, its founder, envisioned the Church of the Saviour as a small group of committed persons loving and serving each other and society. There was a desire to cooperate rather than compete with the established churches of the area. The members hoped to bring color and light into a church life that they considered to be drab. The experiment succeeded and the Church of the Saviour has reached many people who were repelled by the more formal church experience.

The World Council of Churches recognized the need for small groups in the life of the church when they stated in a 1954 report to their Assembly:

It is urgent that the church come to life in small neighborhoods, e.g., in "street or house churches" where neighbors, church and non-church, gather to think and pray . . . about their time and leisure, and thence enter the church's continuing life.²

The author believes that the most significant small group experiment in this era began with the Faith-at-Work movement. Samuel Shoemaker, an Episcopal Rector serving New York City's Calvary Episcopal Church, urged laymen and laywomen to share their spiritual discoveries in small groups. These group meetings were called "Faith That Works". Bill Wilson, having been converted at Calvary Chapel, attended these group meetings and discovered the power of supportive

¹Raymond L. Cramer, The Psychology of Jesus (Grand Rapids: Zondervan, 1972), p. 152.

²John L. Casteel (ed.), Spiritual Renewal through Personal Groups, (New York: Association Press, 1957), p. 18.

fellowship. As a recovering alcoholic, Bill Wilson began to apply the principles of the small group experience to alcoholics. Together with Sam Shoemaker, he drafted these principles into what has become the Twelve Steps of Alchholics Anonymous. These steps are practiced by recovering alcoholics throughout the world. Bill Wilson is affectionately remembered as the "Father of Alcoholics Anonymous". A magazine called the Evangel was founded to carry the stories of those people who were influenced and changed by the groups at Calvary Chapel. This magazine later changed its name to Faith-at-Work. This publication brought the Faith at Work movement to the attention of a wide audience and the movement expanded rapidly from that point.

In the 1960's small groups began to meet after large meetings of Faith-at-Work audiences. These smaller groups were limited to twelve persons under the direction of carefully chosen leaders and were referred to as "talk-it-over" groups.

One of the most important discoveries learned from small groups was that of sharing oneself with others even at the risk of failing. The primary purpose of the small group movement was based on the belief that God changes lives and that these changes occur through the ministry of other persons. Evidence supports the belief that the most exciting events in the life of the church have been in small groups of persons committed to Christ and to each other.

The Faith at Work movement has demonstrated that lay people can adequately minister to the needs of others. These small groups have further demonstrated that a person can change. A changed person, in turn, can be an agent of change. Once one's attitude is changed,

actions can also change. The power and potential of small groups committed to helping each other can be transmitters of change throughout the life of the church.

Acceptance precedes change in one's life. It is important that persons accept themselves, others and God as they understand God. Acceptance diminishes the fear of failing and allows one to begin to love more freely.

In discussing the effectiveness of group involvement to deal with alcoholics, the American Medical Association believes that:

The group technique most effective with alcoholics is similar to that type of psychotherapy that is most effective. The groups usually have six to ten members, and may be closed (no new members) or open (new members). Typically they meet once or twice a week for about one and one-half hours, and are led by a professional leader-alcoholism counselor, social worker, psychologist, psychiatrist . . . such a group setting offers acceptance to people who doubt their acceptability.³

Small groups are no longer the tool of churches alone. Self help groups in professional counseling offices and in-patient clinics are popular settings for the treatment of psychological and emotional problems. The author believes that learning to live by Agape love is best experienced in small groups. The following section of this chapter explains the benefits derived from a small group situation.

THE SMALL GROUP EXPERIENCE

Many things happen in small groups. Education is acquired. Confession, acceptance and increased self-esteem are experienced.

³ American Medical Association, Manual on Alcoholism (Monroe, WI: 1977), p. 65.

Therapy is performed. Erich Fromm defined therapy as:

Therapy is essentially an attempt to help the patient gain or regain his capacity for love. If this aim is not fulfilled, nothing but surface changes can be accomplished.⁴

Psychology is a necessary vehicle for developing the spiritual dimension of love in one's life.

Karl Menninger has stated that:

Love is the only sane and satisfactory answer to the problem of human existence. . . . Any society which excludes the development of love must in the long run perish of its own contradictions. . . . If we can love enough . . . This is the touchstone . . . This is the key to the entire therapeutic program of modern psychiatric hospital . . . Love is the medicine for the sickness of the world.⁵

Sara Miller is another psychiatrist who believes in the power of love to enable one to endure problems. She has said:

To live in today's world, fraught with insecurity, anxiety, doubt and fear, an individual must have within him/her the strength to endure and to endure with peace. This strength comes from a faith that must constantly be regenerated by contact with God. Love is healing, love is restoring, love is trusting. Love is basic to peace and happiness each one of us seeks.

This simple logic escapes many of us, and so we make life too complex and too difficult to bear.⁶

In order for a small group to be effective, certain elements must be present.

1. Individuals need to belong to a group in which they

⁴Eric Fromm, Psychoanalysis and Religion (New Haven: Yale University Press, 1951), p. 87.

⁵Karl Menninger, Love Against Hate (New York: Harcourt, Brace & Jovanovich, 1959), p. 294.

⁶Doyle E. Shields, Love's Healing Process (Los Angeles: Crescent, 1974), p. iii.

can reveal their feelings, problems and fears with the assurance that their innermost secrets will remain confidential.

2. Individuals need to develop deep friendships with trusting and caring others. The basic needs as established in the Agape Process may be used as a basis for acquiring these friendships.

3. Individuals need to find unconditional love and unlimited forgiveness.

4. Individuals need to find meaning and hope within the group and new guidelines to further personal growth.

Milton Meyerhoff suggests that:

In the context of a man's life, caring has a way of ordering his other values and activities around it . . . Through caring for certain others, by serving them through caring, a man lives the meaning of his own life. In the sense in which a man can ever be said to be at home in the world, he is at home not through dominating, or explaining, or appreciating, but through caring and being cared for.⁷

The Christian love in a small group can turn one's feeling of being alone and failing into a feeling of love and trust. A drug addiction lifestyle is the opposite of the agape lifestyle. The drug addicted person often depends on chemicals in order to feel good rather than on the use and experience of Christian love. In this Christian love partnership, one gives only oneself. What one has does not limit what one can become in the small group. A truly Christian small group demands nothing except what one is and what one hopes to become. This is a spiritual adventure.

The insights of psychology are necessary for the development of spiritual strength. Reading the Bible can add dimensions to daily

⁷Milton Meyerhoff, On Caring (New York: Harper & Row, 1971), p. 2.

living by helping one to value individual persons as Children of God. The Bible teaches one to develop concern and tolerance for others and to interpret the tragedies of troubled living. Intellectual and emotional experiences are enhanced by the knowledge that one is in God's will. Harmony with nature is the desired result of this growing spiritual maturity.

One cannot be isolated from daily communication with others and continue to grow into maturity. Spiritual growth is heavily dependent upon the psychological interpretations of common experiences. In this context, Howard Clinebell has stated:

Many alcoholics suffer from spiritual longings and emptiness which they have been attempting to fill by a pseudoreligious means: alcohol. Only as they are successful in developing spiritually vital lives can their needs be met in a satisfying way. The renewal of "basic trust" (Erikson) and the filling of the "value vacuum" (Frankl) are indispensable to full recovery from alcoholism.⁸

Clinebell has identified eight basic spiritual needs that can only be satisfied by spiritual means. These needs are:

The need for regular renewal of "basic trust", the awareness that life is trustworthy in some fundamental sense. . .

The second spiritual need is the need for sound, functional values to undergird responsible relationships and a workable philosophy of life which gives purpose to one's living. . .

The third spiritual need is the need for a relationship with and commitment to an object of devotion. . .

The fourth spiritual need is for regular, energizing experiences of transcendence. . .

The fifth spiritual need is to move regularly from the

⁸Howard J. Clinebell, Jr., Understanding and Counseling the Alcoholic (New York: Abingdon Press, 1968), p. 255.

alienation of guilt to reconciliation and forgiveness. . .

The sixth spiritual need is for the regular renewal of self-acceptance and self-esteem. . .

The seventh spiritual need is for the renewal of realistic hope and sense of the possibilities of the future. . .

The eighth spiritual need is for a caring community committed to spiritual values.⁹

It is the opinion of the author that many approaches to the treatment of alcohol-addicted persons do not adequately deal with the spiritual dimensions of life. The Agape Process attempts to accomplish this through the group process. If a person in an agape group has needs of an educational, vocational, physical, psychological or spiritual nature, that person is referred to an appropriate treatment center. To overlook any area in the long range recovery process of the addicted person, is to diminish the greater possibility of developing a creative lifestyle.

SUPPORTIVE ASPECTS OF THE AGAPE PROCESS AS COMPARED WITH OTHER RELATED THERAPIES

There are many helpful philosophies and therapies that endeavor to touch the variety of human hurts. Reality Therapy is one of these therapies. William Glasser, the founder of Reality Therapy, has written:

Irresponsible people always seeking to gain happiness without assuming responsibility, find only brief periods of joy, but not the deep-seated satisfaction which accompanies responsible

⁹Howard J. Clinebell, Jr., lecture, "The Role of Religion in the Prevention and Treatment of Addictions", University of Utah School of Alcoholism and Other Drug Dependencies, 1977 Session, June 21.

behavior. The crux of my theory is personal responsibility, which we equate with mental health. . . The more responsible a person, the healthier he is. . . the less responsible, the less healthy.¹⁰

The principles of Reality Therapy are eightfold and paraphrased below:

1. Reality Therapy is a personal relationship between therapist and patient.
2. Behavior is stressed rather than feelings.
3. The focus is on the present rather than the past.
4. Each patient is required to make a value judgment regarding his or her own behavior.
5. The patient is required to make plans to change failure behavior into success behavior.
6. The patient must make a commitment to these plans in order to gain maturity.
7. Excesses are unacceptable.
8. Punishment is eliminated.

Dr. Glasser emphasizes involvement, relevance and thinking as necessary components in the process.

The author developed the Agape Process as the result of an experiment conducted at the Veteran's Hospital in Vancouver, Washington. As an educator, therapist and problem-solver assigned by the State of Washington, Alcohol Services, to develop a treatment modality for alcohol-troubled persons and their families, observation and research with clients and family members produced significant

¹⁰William Glasser, Reality Therapy (New York: Harper & Row, 1965), p. 14.

insights. This research and observation combined with psychological tests resulted in a new modality, which has been modified and refined, and is the basis upon which the Agape Process is founded.

The Agape Process has been presented as an educational and preventative tool in public schools, classes for those driving while intoxicated, professional groups and churches. Encouraged by the results observed in the lives of those who made commitments to adopt the principles set forth in this Process, and by those desiring to share what they had experienced, a need to develop some form of written dialogue and instructions was identified. Chapter 4 of this thesis is the design for a manual prepared for this purpose. It is presented in the format of a training manual for lay group leaders. These leaders consist of those individuals who, having been exposed to the philosophy of the Agape Process, have expressed a desire to propagate that philosophy.

The guidelines and training material are based upon "Love's Healing Process", by Doyle E. Shields. Supplementary materials have been drawn from other literature, both inspirational and psychological in nature.

This Agape training is designed to increase self-esteem and inner peace through insight tests, psychological evaluation, group discussion and the development of a working philosophy of life. The manual is intended for lay group leaders who have been screened by the author and/or his designated committee. Leaders go through a process involving three levels of training. The first level of training is educational and of a lecture type. The purpose of this level is to acquaint the participant with the basic philosophy of the

Agape Process and its objectives. This level covers Sections 1, 2 and 3 of the Plan. These sections discuss Agape Love, Looking at Yourself and A Reconstruction Plan.

The second level of Agape training emphasizes self-insight and the essentials of a loving personality. Group participation is encouraged at this level. Level 2 incorporates sections 4, 5 and 6 of the Plan. Topics are Changing Attitudes, Developing Personal Guidelines and Constructive Coping Mechanisms.

The third level of Agape training involves a great deal of group discussion and many self-improvement techniques. At this level, co-leadership is required to prepare selected participants for the leading of new groups. At this level, Sections 7, 8, 9 and 10 are studied and followed. This level covers the subjects of Relationships, Problems of Believing, Total Person Treatment, and Success.

Each level of training is conducted in three hour sessions which meet once a week for five weeks. However, this schedule is flexible and levels of training have been held on weekend retreats.

Members for new groups are selected by group leaders. Suggestions for referrals to the groups may come to group leaders from individuals, clergy and other professionals, alcoholism counselors and college classes. These groups, in turn, may progress to the next level through a selection process following their application.

Although the Agape Process began as a treatment modality for those with alcohol-related problems, it is applicable and has been broadened to apply to those with addictive personalities, those with relationship problems as well as those wishing to improve the quality

of their lives.

While the Agape Process is similar to Reality Therapy in many ways, there is a basic difference. In the Agape Process the emphasized relationship is between self, others and God. Reality Therapy stresses a relationship between the therapist and patient. Both therapies focus on behavior rather than feelings. The present is stressed instead of the past. Reality Therapy requires that the patient make a value judgment about his or her behavior. Agape Process encourages the patient to determine his or her status in regard to love as a power. Both therapies demand that the patients formulate a plan to change destructive behavior into behavior that meets basic needs. Each therapy also urges a commitment to these plans. An element of contrast can be observed in the seventh need of Reality Therapy which determines that excuses are unacceptable once a commitment is made. Agape Process does not arbitrarily reject the client who is rationalizing failure. He or she is encouraged to renew the commitment and begin again. Neither therapy provides for the element of punishment which does not prove constructive in effecting behavioral change. The primary difference in the two therapies is in emphasis. While Dr. Glasser emphasizes responsibility, Agape Process emphasizes love as the basic attitude.

Somewhat similar to Reality Therapy and the Agape Process is the concept of Abraham Maslow who developed the self-actualized hierarchy of needs.¹¹ These needs are classified as physiological, safety

¹¹Frank Goble, The Psychology of Abraham Maslow (New York: Grossman, 1970), p. 45.

and security, love and belongingness, self-esteem, esteem by others and growth needs. Maslow found that self-actualizing persons, in spite of pain and sorrow, enjoyed life more than persons who were not self-actualized. Because the self-actualized person is mature, tolerant and competent, the ability to solve problems is enhanced. The importance of identifying basic needs in order to satisfy those needs is the common thread to be found in the concept of Maslow, Glasser and this author. The supportive aspect the small group experiences is the best atmosphere in which to accomplish this purpose.

MEASURING THE EFFECTIVENESS OF AGAPE GROUPS IN THE GROWTH PROCESS

The Agape Process insists on measuring the personal growth of the individual involved in groups. This measurement is performed both subjectively and objectively. The Taylor-Johnson Temperament Analysis Test is the most frequently used device for measuring growth in the Agape group. Psychological Publications describes the purpose of this measurement tool in the following manner:

The T-JTA was designed for diagnostic, counseling and research purposes. This instrument is intended to serve as a quick and convenient method of measuring certain personality traits which influence personal, social and scholastic or vocational functioning and adjustment. Although it is designed for use with individuals or with groups, it is uniquely appropriate for use in pre-marital or marital counseling in that the questions have been constructed so that the test can be taken not only on oneself, but also by one person on another. When this conjoint T-JTA testing procedure is used, it is referred to as "criss-cross" testing.¹²

This test measures nine personality traits and their opposites. It also

¹²"The Taylor-Johnson Temperament Analysis Test", (Los Angeles: Psychological Pub., 1967)

measures self-esteem. The traits measured are nervous, depressive, active-social, expressive-responsive, sympathetic, subjective, dominant, hostile and self-disciplined. Their opposites are referred to as composed, light-hearted, quiet, inhibited, indifferent, objective, submissive, tolerant and impulsive.

The "Loving Personality" syndrome, determined through-research conducted by Psychological Publications, was found to be composed of the following traits: active-social, which the author identifies as the ability to relate to others; expressive-responsive, which is the ability to adequately express oneself; sympathetic; and tolerant. A good self-image is an integral component of this group of traits. Traits making up the loving personality syndrome are similar to the characteristics which the Agape Process identifies as those traits necessary in order to be a loving person. Psychological Publications defines the four traits as follows:

The active-social trait is here defined as being energetic, enthusiastic and socially involved. . . Quiet is characterized by socially inactive, lethargic, and withdrawn attitudes.¹³

This trait emphasizes social participation and enjoyment in activities. Those who possess this trait usually keep in good physical condition with regular exercise. Those with a high score in this area often feel a need for group participation and the companionship of others.

Expressive is here defined as being spontaneous, affectionate, demonstrative. Its opposite, inhibited, is portrayed by restrained, unresponsive or repressive behavior.¹⁴

Those who feel free to express feelings of warmth and affection also have a desire to please. They want people to like them. A

¹³Ibid., p. 4.

¹⁴Ibid., p. 5.

high score in this trait indicates that the person is friendly, has good interpersonal relationships and adjusts easily.

Sympathy is here defined as being kind, understanding, and compassionate. Its opposite, indifferent, is characterized by unsympathetic, insensitive and unfeeling attitudes.¹⁵

Empathy, forgiveness and a sensitivity to the needs of others are positive qualities of this trait.

Tolerant is here defined as being accepting, patient, and humane in attitude. Hostile, its opposite, is defined as being critical, argumentative, punitive.¹⁶

Tolerance helps one to show deep respect for others. A tolerant person is relatively free of prejudice. This person is apt to refrain from complaining or criticizing.

These four character traits and a normal self-esteem combine to enhance relationships and help one to respond to hostility with agape love.

Jesus provided suggestions in the Beatitudes¹⁷ for behavior and attitudes that would improve the quality of life for His followers. The Agape Process also suggests attitudes to improve life. One is encouraged to be kind, firm, gentle, courteous and to make Christ's love the first priority in life.

The Taylor-Johnson Temperament Analysis Manual suggests that major personality problems arise because a person is quiet or inhibited. This is the opposite of active-social and expressive-responsive. To increase one's score in the active-social area, one may develop new outlets to express emotions. Improving powers of observation

¹⁵Ibid.

¹⁶Ibid.

¹⁷Matt. 5:1 - 11.

would be helpful. Learning to enjoy membership in a group is still another outlet to improve this trait.

Persons who indicate expressive and warm-heartedness traits often have good health and vitality. It is easier to be demonstrative when one possesses the active-social trait. The person with the sympathetic trait considers the feelings of others and has the desire to help them when they are in need.

One of the most destructive traits to the personality is the lack of tolerance. This is determined to be hostility by those conducting research at Psychological Publications. Those who are hostile tend to find fault with others; yet, these individuals resent criticism leveled against themselves. There is a tendency among hostile people to cling to past feelings of fear and anger. It is suggested that praise and encouragement of others is usually more constructive than hostility and should be practiced. Hostility often develops into depression when angry feelings are turned inward.

The four positive traits of the Taylor-Johnson Test that comprise the loving personality syndrome are consistent with the command of Jesus to love oneself. This test is administered in the Agape groups on two occasions. The first offering is on the second night of the Level I group. The purpose is to have a basis for the measurement of any growth that might take place and to measure where one is in relation to love. The test is offered a second time, during the second level of training, to determine whether the participant has improved in any area where improvement was indicated. In this manner, progress can be measured. The effectiveness of the Agape Process can also be

measured in the lives of those who commit themselves to its principles.

A sample profile is offered at the end of this chapter. It is selected to demonstrate the effects of this process on the life of a recovering alcoholic. The subject had been free of alcohol abuse for five years prior to taking the first test. The first profile, attachment A, illustrates the personality before there was a conscious effort to change. Hostility, nervous and depressive were high categories. The second profile was measured after the participant had been exposed to the Agape Process in an intensified training process. This profile indicates that many changes have occurred in the personality. Prior to taking the test, this person expressed a sense of void in his life. He believed this void to be the result of former religious values that had been abandoned during his drinking years. He expressed the opinion that the church had not offered him adequate spiritual help to fill that void. He became very involved in the Agape Process and continually shared the witness of his deeper serenity with other alcoholics.

Caution is stressed in relying on the results of the Taylor-Johnson Temperament Analysis Test alone. Other insight tests contained in Love's Healing Process, may be used in conjunction with this test to confirm and balance the findings obtained.

The value of people sharing experiences, strengths and weaknesses has been recorded throughout history. Jesus and His followers were said to have "turned the world upside down"¹⁸ through their mini-

¹⁸ Acts 17:6.

stry of witnessing the power of love. Churches in the last twenty-five years have begun to appreciate the need for a lay-witness ministry. Faith-at-Work expanded the small group experience into a movement. It has been adopted and modified in counseling situations and self-help programs. The Agape Process believes that the small group model is the most effective method of providing an atmosphere for growth and change.

The following chapter explains the method used in the Agape Process in the training of peer counselors.

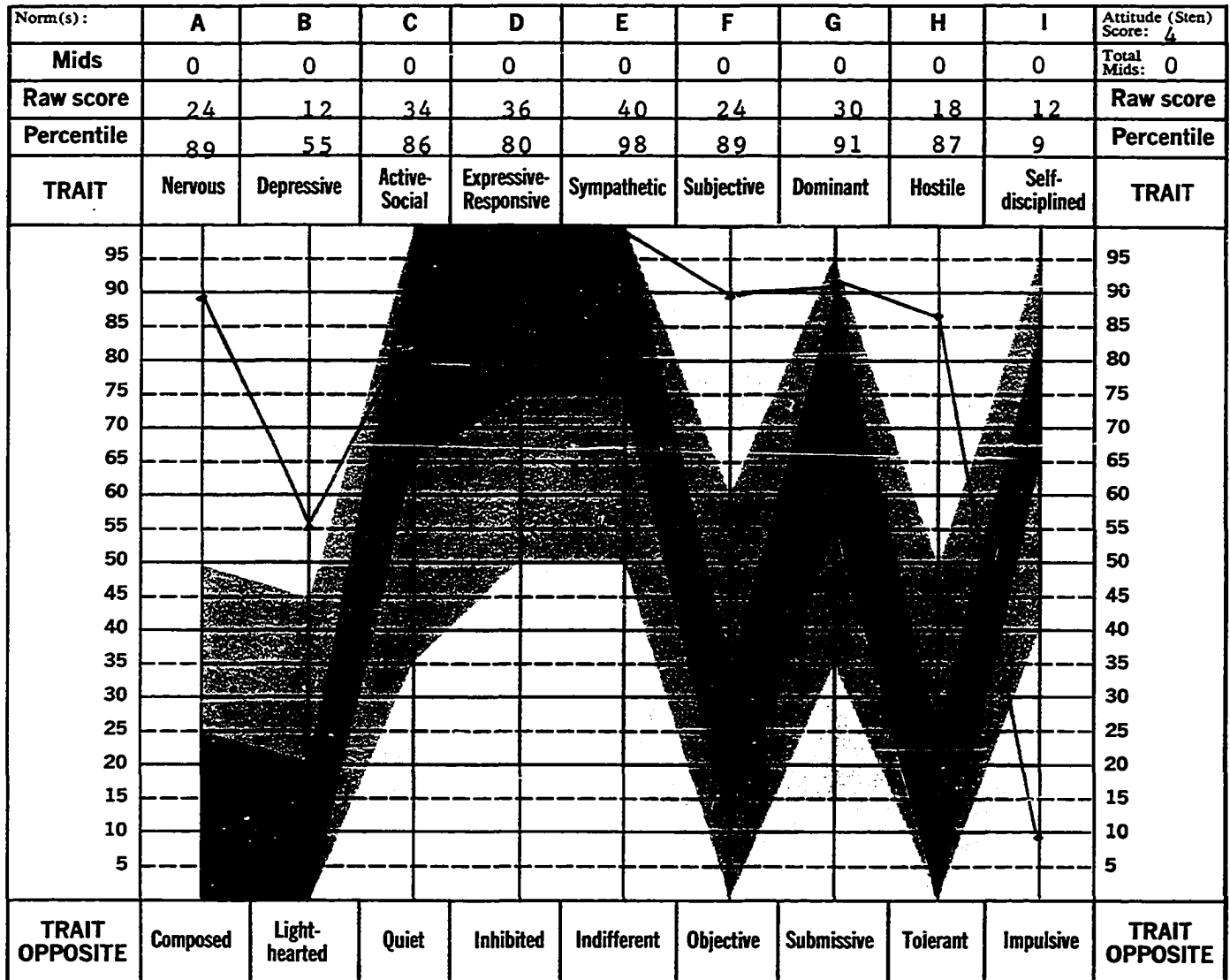
The chapter is prepared in the format of a training manual. To develop this process more effectively an informal writing style is used.

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

Profile Revision of 1967

52

These Answers Describe ANONYMOUS Age 56 Sex M Date 10-8-74
 School _____ Grade 12 Degree _____ Major _____ Occupation truck driver Counselor Shields
 Single _____ Years Married 26 Years Divorced _____ Years Widowed _____ Children: M 1 Ages 23 F 1 Ages 21
 Answers made by: SELF and/or husband, wife, father, mother, son, daughter, brother, sister, or _____ of the person described.



Excellent

Acceptable

Improvement desirable

Improvement urgent

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

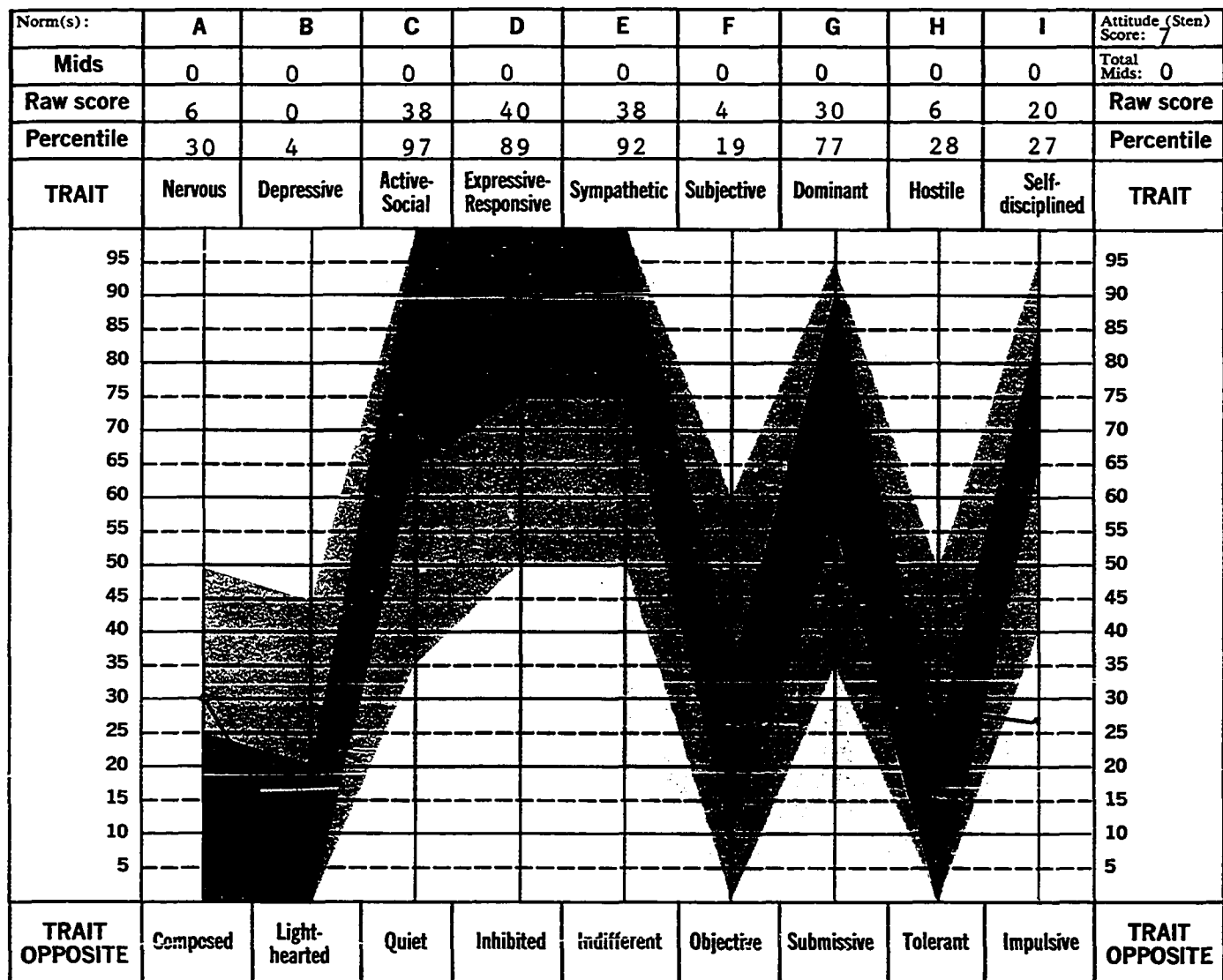
Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

Profile Revision of 1967

These Answers Describe ANONYMOUS Age 57 Sex M Date 53 3-5-75
 School _____ Grade 13 Degree _____ Major _____ Occupation truck driver Counselor Shields
 Single _____ Years Married 27 Years Divorced _____ Years Widowed _____ Children: M 1 Ages 24 F 1 Ages 22
 Answers made by: SELF ^{and} _{or} husband, wife, father, mother, son, daughter, brother, sister, or _____ of the person described.



Excellent
 Acceptable
 Improvement desirable
 Improvement urgent

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CHAPTER 4

THE PLAN

This chapter is the design for a manual prepared for the purpose of setting forth the principles of the Agape Process and the methods utilized in incorporating these principles into the life-style of the participant.

The Plan, detailed on the following pages, will be composed of ten sections. Brief exercises, insight tests and suggested readings may be included at the end of each section designed to complement the information contained in that section.

SECTION 1

AGAPE LOVE

GOAL: TO UNDERSTAND AGAPE LOVE AND THE EIGHT SPECIFIC BASIC
NEEDS

This section defines agape love as it relates to the Agape Process, and how one applies this type of love to life. Needs which are common to all people are limited to the eight SPECIFIC basic needs the author believes to be necessary for the development of self-esteem and satisfactory relationships with others. These needs are explored as a foundation for acquiring agape love. The necessity for self-insight in order to evaluate the basic needs in a personal way is explained. Self-insight tests are included for this purpose.

The love upon which the Agape Process is based is Agape, pronounced "ah-gah'-pay". There is no exact equivalent in the English language. An early reference to this love can be found in the New Testament, John 21:17, when Jesus challenging His disciple Peter, asked, "Lovest thou Me?", three times. The third time, the word "Agape" was used, indicating a broader type of love than "Phileo" which was used on the first two times. The definition of Agape love, used for the purpose of a deeper understanding of the foundation of the Agape Process, is "To treat people the way we believe they ought to be treated because they need it, rather than because they deserve it." People are not required to "shape up" or live up to the expectations of others before love is offered. Their need is measured, not their behavior.

In order to understand Agape love and how to apply it, one must understand more about oneself and what causes a person to act and react the way one does. This, in turn, will enable a person to improve relationships with others. One can then become part of the solution in problems instead of part of the problem itself.

For example, people deal with each other on the level of the intellect, yet the response is on the emotional level. It is helpful to learn how to shift gears (actually love gears) so that an appropriate reaction can be made in each situation. As an example, in a work situation, a person needs to function basically on the intellectual plane. At home, with families, that person would be expected to behave more on the feeling level. At work, problem-solving is performed in an objective manner. At home, subjectivity needs to be working along with intuition. Different types of needs are being met in each situation. However, one does not function entirely on one level or the other. One must be both perceptive and flexible to be able to respond appropriately to the demands of both situations.

A vital step on the road to Agape living is knowing and living by the eight basic needs. One can then evaluate oneself to determine how many of these needs are met. One can focus in on these needs that are not being met. Once this is accomplished, an understanding of what happens when some of these needs are not being met becomes clear. Self-growth cannot develop without self-insight.

Review the following eight basic needs and place a check mark next to each one you feel is adequately met in your own life at the present time.

The first need listed is "to love". This has already been described as "treating others the way we believe they ought to be treated because they need it, rather than because they deserve it." When a person satisfies this need to give love, he or she feels fulfilled and generous. When love is withheld, the result is often frustration and anxiety. Usually, the individual is not aware of the reason for these negative feelings.

"To be loved" is the second basic need. This can be synonymous with being able to accept compliments and criticism from others without feeling defensive or threatened. Being loved makes one feel hopeful and joyful. That person feels worthy. When not on the receiving end of love, one often feels lonely and undesirable.

The third need is "to feel needed". It is an awareness that the lives of other people are enriched because of that person. He or she feels productive and secure. When this basic need is not met, one tends to feel unnecessary, and a burden to others.

A fourth need is "to feel accepted". This should not be confused with the third need. When one feels wanted, one experiences acceptance from others. Everyone desires the feeling of being a worthwhile person; otherwise one feels rejected. Resentments often result, for which no healthy outlet can be found.

Next is the need "to share". When one shares, one allows others to experience what one is, not simply what one has. This sharing raises self-esteem. A person likes himself or herself more when sharing. When one fails to share, somehow a sense of failure is experienced. The tendency is to draw further inward, away from others.

"To have deep friendships" is the sixth need. Try to appreciate the presence of others without reservation. When this is done, the feeling is returned and one experiences a sense of belonging. One becomes more appreciative and caring of others. Without deep friendships, even one or two, a person becomes self-centered and lonely.

Another basic need is "to be creative". This is also referred to as the ability to solve problems or to make decisions adequately and feel good about them. This brings about a feeling of serenity. Indecision creates confusion and anxiety. Constant, high anxiety cannot be tolerated long by anyone, particularly the alcohol-troubled or addictive personality.

The last need, but one of the most important, is the need "to forgive". Also, this can be described as the need to deal with guilt. This need means forgiving oneself as well as others, without prolonged anxiety about it. The inability to forgive oneself often causes one to harbor resentments and grudges. It causes hearts to harden and bitterness to develop.

Typically, when only one or two of these eight basic needs are met, the result is anxiety and depression. Invariably, a person who has just three needs met is consumed by negative feelings and resentments. When four or five are met, feelings tend to vacillate, but there is still a pronounced sense of inferiority and poor self-esteem.

When six needs or more are met, however, positive feelings predominate and a person's life usually contains deep friendships, creativity and harmony.

Obviously, the goal is to have as many of these basic needs met as possible. An individual wants to be able to understand what is causing negative emotions to cripple him or her. The goal is to become a loving person.

Following are several exercises which are recommended to help acquire the self-insight that is necessary before self-improvement can be obtained.

One such tool for self-awareness is the "mirror" test. At the end of this section is a sheet of graph paper. Note the categories for evaluating each day. Follow the instructions at the bottom of the sheet. It is recommended that this record be kept for ninety days, marking the paper accordingly. Scotch taping this chart to your bathroom mirror will serve as a daily reminder to make your entry for the day. Before retiring for the night, consider the day you have spent, mentally adding up all the good and bad experiences in it. Make a value judgment as to how you would classify the day; i.e., good, terrible, etc. Place a check in the appropriate square on your graph paper. After a week or two a pattern will begin to emerge which will reveal many interesting things to you about yourself. You may not fluctuate from day to day very much. On the other hand, your chart may be full of peaks and valleys. You may want to add your own symbols to signify things that might have influenced your rating, such as a migraine headache, or loss of job. Attitudes may change as a result of keeping this chart. One of the by-products is the discovery that one bad incident out of an entire day should not be allowed to destroy the rest of the day. People often do this,

bringing home with them the residue of all the bad experiences of the day to cast its shadow over all the rest of their relationships.

Also, a stress test is included with this section. List your five greatest stresses, numbering them in descending order of importance, with the most prominent stress numbered "one". Listing these stresses forces you to identify those areas in your life that are causing the greatest problems and preventing you from living up to your highest potential

As you take more and more of these short insight tests, a picture should begin to emerge of your needs, drives, fears, strengths and weaknesses. The goal of the Agape Process is to enable a person to develop a loving personality and to learn to use love as a power. There are many benefits derived from this way of life. Developing positive coping mechanisms for dealing with problems is one benefit. Hopefully, you will make less and less bad decisions and choices that rise up to haunt you throughout your life.

This section provides the framework upon which the Agape Process is built. It is vital to understand the concept of love without merit, which is the basis of Agape. The eight basic needs provide a measurement for determining one's ability to love oneself and others.

Section II will deal with general basic needs and problems which confront everyone. An analysis is made of the various levels upon which people function. The purpose of the next section is to define those areas in one's life which influence behavior.

Reviewing this section will be helpful in answering the following questions.

LOVING PERSON QUESTIONNAIRE

1. Write a brief paragraph describing your concept of a loving person.

or

2. List five traits a loving person should possess.

1. A loving person is _____

2. Five Traits of a Loving Person

1) _____

2) _____

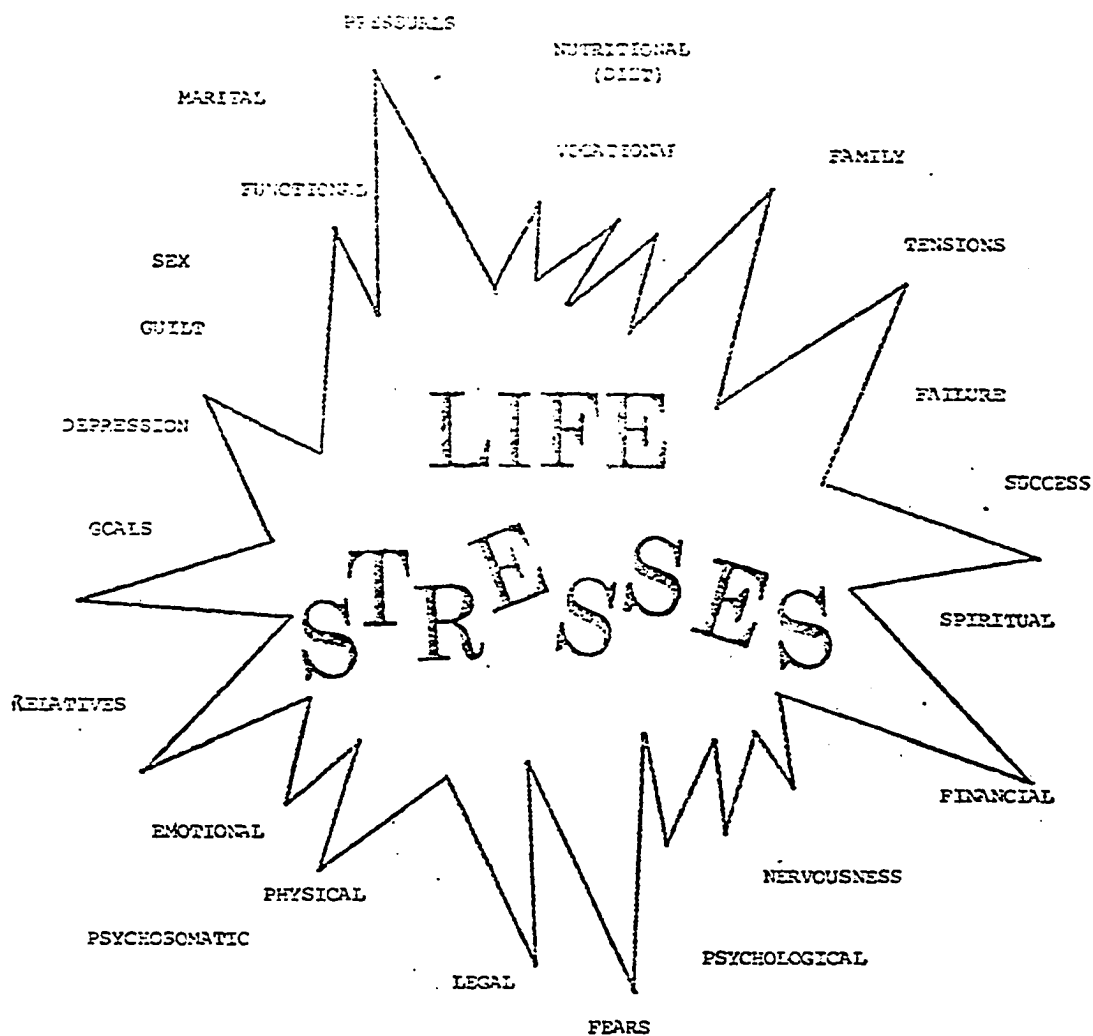
3) _____

4) _____

5) _____

3. Suggested reading for section 1:

Love's Healing Process, by Doyle E. Shields



1. _____ 2. _____ 3. _____ 4. _____ 5. _____

(Please list five (5) stresses which affect your life with number 1 as your greatest stress.)

AGÁPE BASIC NEEDS

IF NEEDS
ARE NOT MET

IF NEEDS
ARE MET

Frustrated

TO GIVE LOVE

Fulfilled

Undesirable

RECEIVE LOVE

Worthy

Rejected

TO FEEL WANTED

Worthwhile

Unnecessary

TO FEEL NEEDED

Secure

Failure

TO SHARE

Self-Esteem

Lonely

DEEP FRIENDSHIP

Belong

Confused

TO BE CREATIVE

Solve Problems

Resentment

TO FORGIVE

Loving Personality

MIRROR TEST

MONTH

NAME _____

DAYS OF THE MONTH

EXCELLENT

GOOD

FAIR

POOR

TERRIBLE

Summarize your feelings at the close of each day, fill in the one space that best describes the average of the whole day. Connect each day with the preceding day to complete the graph.

SECTION 2

EVALUATING YOURSELF

GOAL: TO DEFINE THE FOUR GENERAL NEEDS AND PROBLEMS THAT INFLUENCE BEHAVIOR, AND THE DIFFERENT LEVELS UPON WHICH ONE FUNCTIONS.

This section continues with the process of self-evaluation touched upon in Section 1. The four general needs that can be considered the motivating factors influencing behavior are separated into the following; 1) the need to feel good; 2) the need to have life better than it is; 3) the need to have hope for the future; and 4) the need to feel worthwhile. While many problems confront people, this section focuses on the four that produce great conflict and stress. They are: 1) doubt; 2) guilt; 3) fear; and 4) death. The reader is asked to study the various levels upon which he or she may function in coping with these longings and problems.

Eight specific basic needs were explored in Section 1. Everyone struggles with these needs in an effort to have them met. Obviously, some are stressed more than others at various times in one's life. Some people are more aware of some needs than of others. For example, most individuals are more concerned with the need to be loved than the need to forgive. Yet without forgiveness, it is difficult to be loving. Taking it one step further, if a person is not loving, that person will probably not be on the receiving end of love. Basic needs interact with each other. While only a few may dominate, none of them can be ignored without experiencing some negative stress.

What is one striving to attain by meeting these needs? Everyone has four general basic needs. The eight specific basic needs become the road map to the destination, which is the satisfaction of these general needs.

The first of these general needs is based upon the presumption that everyone wants to feel good. Everything you do is aimed at making you feel good, whether it is physical or emotional in nature. This need is instinctive and relates to very basic drives; i.e., sex, hunger and thirst. A great deal of time and energy is expended in eating, drinking, pleasure-seeking or resting. Even the act of yielding to others to avoid the discomfort of a disagreement is done for this reason.

On the emotional level, there is the need to improve one's life and make it better than it is. Yearning for love and affection is common to all. No matter how much love one has, more is desired, or so it seems. There is a fear, also, of losing what love one already has. This fear of loss can be carried into friendships, by desiring more friends, or better friends or friends with more common interests. Some people want to move up the ladder socially. Some want more impressive relationships. Egos demand more and better friendships, although these terms are not always synonymous.

Another need is intellectual and emotional in nature. Everyone desires hope for the future. This can be accomplished by acquiring knowledge, higher education and better skills. Work alone does not satisfy the individual. He or she looks for creative challenges; yet, ironically, neither happiness nor success is found in

the pursuit of happiness alone.

The alcohol-troubled person is a prime example of failure to achieve happiness in the pursuit of pleasure. He or she is continually using intellect and emotion to justify the reasons for his or her behavior. Excuses are made for drinking, with the boss, family or an unhappy childhood as the scapegoat. Although the alcohol-troubled person employs intellect when fabricating excuses, he or she responds on the feeling level when faced with the consequences of behavior. Recovery is not accomplished through the use of intellect alone or feeling alone. It must be the result of the use of intellect and emotion combined to form a commitment of the will to a new way of life.

The fourth need is spiritual in nature. Everyone wants to feel worthwhile and that they have somehow helped to make the world a better place. This need falls into the area of relationships--with God, others and ourselves. This is where a person wants his or her impact felt. The average person does not dream of discovering new lands or building large cathedrals. He or she does hope to be a force for good, to enrich someone's life or spread some joy.

In order to be effective in achieving one's inner needs, as outlined above, one must have a philosophy of life and must be committed to that philosophy. Psychologist William James has declared that one must be committed to something bigger "than our compulsive little egos".¹ One needs to be on a mission that satisfies more than

¹William James, Varieties of Religious Experience (Garden City, NY: Doubleday, 1978)

the most basic drives.

Obstacles and detours are usually encountered in one's striving to meet basic needs and have them satisfied. These obstacles are referred to as problems. The Agape Process identifies these problems as: 1) guilt; 2) fear; 3) doubt; and 4) death.

In dealing with the problem of guilt, one must be capable of distinguishing between what is real and what is false. "Real" guilt is that which is felt when one breaks one's own moral code. One might consider the act a sin, or merely an error in judgment. The act would be one that is incompatible with a person's values and beliefs. One might also include here the "shoulds" that one encounters in life. Once wrong-doing is recognized, and a desire is manifested to overcome guilt, the person makes amends if it is possible to do so. Regrets are expressed, forgiveness, if the situation requires it, is beseeched.

Inappropriate guilt, however, is another matter. Inappropriate guilt is an unnecessary burden placed upon oneself for a variety of reasons. This guilt appears real, but may not be. It produces the same uncomfortable feelings; yet, it cannot be overcome in the same manner as real guilt. Inappropriate guilt may result from the "shoulds" in one's life. "Shoulds" are defined as the impossible standards and unrealistic goals that a person imposes upon himself or herself. One sets oneself up for failure by demanding too much and feels a sense of what we term inappropriate guilt when failure results.

Fear is one of the biggest problems. It covers areas too

numerous to mention. Fear cripples action and prevents a person from becoming whole. It can prevent a person from functioning adequately in society. Fear commands attention, reinforces introspection and produces self-oriented people. Self-oriented people find it difficult to give of themselves to others.

Alcohol-troubled people fear the bottle. Almost everyone fears something. The author considers the two greatest fears to be: 1) the fear of failure; and 2) the fear of not being loved.

The fear of failure prevents many from ever attempting anything that is new or different. One tends to stay in safe corners where the risks are minimal. However, the rewards are also minimal.

Fear of not being loved often brings about that very thing. People become so defensive, so fearful of becoming vulnerable, that they draw a protective shield around themselves that cannot be penetrated. If these defensive, fearful people were loved by others, they would not be able to recognize it as love. Suspicion, which is often an unpleasant by-product, would render them unwilling to be trusting of another's love offer.

Doubt is an insidious kind of problem because it is often not a very intense emotion, although it can be in some people, and there is a tendency to ignore it. Doubt can be identified as that annoying little feeling that perhaps things will get worse, whatever the situation might be. Doubt keeps one from living on the positive side of life. Doubt is that tiny, querulous voice that is always saying, "Yes, but" It sees in every situation all of the possibilities for failure and none of the ingredients for success. Doubt can be

a joy-robber.

There is another side to doubt. If supported by a willingness to believe in divine intervention, one can await change, with God's help, after one has done one's best. The individual cannot solve everything by mental effort alone. It may be more appropriate to pause and allow situations to develop, trusting that past decisions and acts will reap a harvest. Acceptance of what is may be the most appropriate attitude in some circumstances.

Death is a problem that binds all of humanity in its grip. It is the great equalizer. A great deal is being written and discussed about the subject of death in today's society. Taboos of the past seem to be evaporating. Everyone is the beneficiary of this more enlightened age in dealing with the issue of death. However, each person must still face the problems that death presents personally. Many are fearful of the very process of dying, of that transitional state into the unknown. Others are fearful of being left behind, of losing a loved one and being left to cope on their own. Still others ponder their future state and the question of life after death. They wonder about their own immortality.

The four problems which confront us and produce stress are also opportunities for growth. The level of growth one attains is up to the individual. People function on many levels. Some are constantly seeking higher levels of functioning, while others are content to remain where they are. The Agape Process focuses on five levels of functioning for the purposes of identification and self-evaluation.

The first level is the basic level, defined in Agape Process

as the amoeba level. On this level, food, shelter and possibly sex are the only goals of the organism. It is sheer survival that becomes the objective. Very few human beings are on this level all of the time.

The second level is the animal level. At this level the desire is for food and affection. One who has a cat or dog knows that they want more from their owner than food. They rub against their owner, bark, whine or meow for attention. They want affection poured over them through stroking or petting. Many people function on this level, although their methods of acquiring affection are more sophisticated than that of the cat or dog. The alcohol-troubled, for example, is on this level most of the time, struggling for the basics of life. There is little time for anything else. Energies are completely taken up by the daily problem of drinking, or its after-effects. It is both food and affection to the alcoholic, replacing the warmth of relationships. Unfortunately, drinking is a poor substitute which leads to poor relationships or an absence of them.

On the third level, knowledge is added. In addition to food and affection, many are in the pursuit of acquiring knowledge. More than sensual pleasure is sought. Minds, too, seek stimulation.

Closely related to the knowledge level is the next one, that of the search for wisdom. Wisdom is simply defined as the ability to apply knowledge in such a manner that the person can function on a higher plane. This is usually more satisfying to the individual. Those who acquire wisdom are more able to meet their basic needs.

The last level is called the level of homonomy. This is living in tune with God's laws and being at harmony with nature and

the universe. In the author's opinion, very few people reach this level. In this category, one would include Albert Schweitzer, Dietrich Bonhoeffer, Mahatma Gandhi and Sister Theresa of Calcutta. Of course, Jesus Christ would be placed at the top of the list by many. These people are at peace with themselves and their environment. They have placed their trust in something or someone greater than themselves. They have tapped some hidden reservoir of strength. The author believes the source of their strength to be the power of love as embodied in agape.

It may be helpful to draw a ladder diagram showing the levels of functioning mentioned: amoeba, animal, knowledge, wisdom and homonomy. Place yourself, by making an "X" on the level you feel identifies you at this time. In a counseling situation, the utilization of this technique with a client may identify a desire for improvement in the quality of that person's life. If a person is not satisfied with the level of functioning he or she is on, one could reasonably ask what sacrifices that person would be willing to make to reach a higher level.

Consider carefully the next question which is at the core of the Agape Process. DO YOU LOVE YOURSELF? If the answer is yes, how much do you love yourself? Attempt an evaluation on the scale below, by placing an "X" where you would place yourself in the subjective evaluation of loving yourself. It is not necessary to be objective in this exercise.

<u>10/o</u>	<u>25o/o</u>	<u>50o/o</u>	<u>75o/o</u>	<u>100o/o</u>
-------------	--------------	--------------	--------------	---------------

Repeat this exercise, asking the question DO YOU LIKE YOURSELF?

10/o	25o/o	50o/o	75o/o	100o/o
------	-------	-------	-------	--------

It is almost impossible to love anyone else unless you first love yourself. Do not confuse "loving" with "liking". They are not the same. Loving yourself has to do with acceptance and how you feel about yourself as a person. It is important to love yourself in order to be emotionally healthy. However, you may not always like yourself. That is acceptable. Liking relates to behavior. Everyone has, on occasion, behaved in a manner inconsistent with his or her own standards. At this point, disappointment in self follows. Guilt and depression can be other by-products. The higher one's own standards, the greater the depression may be. Yet, one must still strive to love oneself. In spiritual terms, the commandment of Jesus is to love God and others as one loves oneself.

The pathway to loving oneself is directly linked to the eight basic needs, as described in Section 1. By meeting these needs one becomes more loving. The process of "becoming" rather than "behaving" is occurring.

In your own life, compare your score on the basic needs insight test of Section 1 with your rating on the scale of loving yourself.

The test you have taken may indicate areas needing improvement or emphasis in your life. No one can have all of these needs met all of the time.

The purpose of this section has been to provide more areas for identification and evaluation. One is required to consider the deeper issues of life such as the drives that push one in a certain direction.

Problems need to be confronted and understood. It is an appropriate time to determine whether one is simply reacting to outer forces or is in control of his or her own life.

Section 3 will deal with the past, present and future. Suggestions will be offered in how to deal with their effects upon the individual. The following pages contain exercises designed to reinforce the suggested introspection and self-evaluation. A brief quiz is included for review.

SELF-EVALUATION EXERCISE

1. Write a short paragraph, choosing one of the four problems most troublesome to you: fear, doubt, guilt or death. Be specific.

2. List five activities you engage in to feel good.

1. _____ 2. _____
3. _____ 4. _____
5. _____

3. List five things that make you feel worthwhile.

1. _____
2. _____
3. _____
4. _____
5. _____

4. List three ingredients in your life that give you hope for the future.

1. _____
2. _____
3. _____

5. In one or two sentences, tell what you do to improve the quality of your life.

Suggested Reading: John A. Schindler, How to Live 365 Days a Year
(Englewood Cliffs: Prentice Hall, 1954)

REVIEW QUIZ

INSTRUCTIONS: THE LEFT-HAND COLUMN CONTAINS A LIST OF WORDS OR GROUPS OF WORDS WHICH HAVE BEEN DEFINED IN SECTIONS 1 AND 2 AS:

- A. EIGHT BASIC NEEDS
- B. FOUR BASIC LONGINGS
- C. FOUR PROBLEMS
- D. TWO TYPES OF FEARS
- E. FIVE LEVELS OF FUNCTIONING

IN THE RIGHT-HAND COLUMN, FILL IN THE BLANK WITH THE PROPER LETTER IDENTIFYING THE WORD OR GROUPS OF WORDS IN THE LEFT-HAND COLUMN. (THE PROPER ANSWER FOR NUMBER ONE IS GIVEN AS AN EXAMPLE.)

<u>QUESTION</u>	<u>ANSWER</u>
1. Guilt	C
2. to love	_____
3. amoeba	_____
4. fear of failure	_____
5. to solve problems	_____
6. knowledge	_____
7. death	_____
8. to be wanted	_____
9. to have life better	_____
10. to be loved	_____
11. doubt	_____
12. to be worthwhile	_____
13. to forgive	_____
14. wisdom	_____
15. fear	_____
16. to be needed	_____
17. homonymy	_____
18. hope for the future	_____
19. animal	_____
20. deep friendships	_____
21. to feel good	_____
22. to share	_____

SECTION 3

A RECONSTRUCTION PLAN

GOAL: TO LEARN TO DEAL WITH THE PAST, PRESENT AND FUTURE
AS THEY RELATE TO PERSONAL GROWTH.

This section focuses on the effects of the past on the individual and emphasizes the need for forgiveness. Acceptance of the present is stressed as the value of living each day fully. Projections for the future are explored as a method of providing direction and stability to one's life.

Everyone is greatly influenced by his or her past, shaped and molded by many forces over which there is no control. It has been said that if one wants to be a healthy adult, one should select healthy parents. This facetious remark points out a basic truth. In terms of physical health, heredity plays an active role. If parents and grandparents lived past the traditional fourscore and ten, one's own life expectancy becomes greater. This principle carries into the state of emotional health as well. Well-adjusted parents and a stable home life will provide a better climate in which a child can develop and mature than one where neuroses and instability flourish. However, peer pressure exerts a strong influence on an individual, often overriding the standards one learns in the home.

Psychologists differ on the necessity of dealing with the past in order to become emotionally healthy. While some schools of psychology place heavy emphasis on uncovering hidden feelings and repressed fears, others feel it is more practical to begin with the

present. Dr. William Glasser, founder of Reality Therapy and author of the book of that title, believes that an individual must face responsibility for his or her own actions.¹ He does not allow his client to dwell on the why's of behavior, which he believes serves to place responsibility somewhere else. Dr. Glasser believes people do not become emotionally healthy until they take responsibility for their own behavior.

A more recent theory holds that one evolves out of a system referred to as the family.² If the system is not healthy, the person cannot, therefore, be healthy. According to this theory, one cannot become healthy until the problems that developed in the original system are dealt with. According to this systems approach, when the individual selects a mate, who is also a product of a system, together they form a new system. This new system could be either healthy or unhealthy dependent upon the combined strengths and weaknesses of the union.

Whatever theory is embraced, everyone must still deal with the past in some manner, whether it is to ignore it or confront it. The method of Agape Process used in handling the past is forgiveness. From the perspective of Agape Process, forgiveness is the only answer to handling the frustrations and resentments that are allowed to multiply over circumstances and relationships that cannot be altered. Forgiveness includes, not only forgiving others, but forgiving oneself. It

¹William Glasser, Reality Therapy (New York:Harper & Row,1965)

²Virginia Satir, Conjoint Family Therapy (Palo Alto, CA: Science and Behavior Books, 1964)

is often harder to forgive oneself than it is to forgive others, but it is absolutely essential for good emotional health. Failure to do so often results in feelings of guilt or depression that are difficult to overcome.

Nothing can be said or done that will rearrange and restructure one's childhood. Negative thoughts and feelings only serve to feed the fires of fear and anxiety, while the past remains unchanged. Forgiveness will soften hearts, cushion the pain and allow one to view the past from a different perspective. In retrospect, one may discover compassion for those responsible for one's formative years. One may reflect on the frailties and weaknesses of these individuals, contemplating the motives behind actions. The past requires healing. Forgiveness is the medicine prescribed by the Agape Process for that healing. Out of forgiveness and love comes new power. Self-worth is increased. This new power also results in a changing of values. These new values, in turn, diminish the influence of the past on the present and future. Free of burdens of the past, one can cope more effectively with the present.

Once the past has been considered, the next step is acceptance of the present. A person must accept who he or she is and where he or she is at the present. One cannot begin to change until one learns to first accept what is. This does not necessarily imply being satisfied with things as they are. One can learn to be content with oneself and the present circumstances. Some things cannot be changed. Family background cannot be changed. The color of eyes or the shape of one's ears probably cannot be changed. Basic emotional

makeup or some physical handicaps cannot be changed. Often, even geographic locations or educational limitations cannot be changed for a variety of reasons. Yet, there are many things that can be changed!

As an exercise, please divide a sheet of plain paper in half. On the left side list all of the things in your life that would be possible to change now or in the near future. On the right side, list the things that are unchangeable at this time. List everything from position of your furniture to your political affiliation. Once you have completed this list, copy the following prayer below it: "God, grant me the serenity to accept the things I cannot change, to change the things that I can, and the wisdom to know the difference."³ Commit this prayer to memory. It will help you to handle the present with maturity. Also, it will help you to see what is. More significantly, it will enable you to see what can be. An end result may be a feeling of hope, which is one of the basic longings in the Agape Process.

For added insight, list five major changes that have taken place in your life in the past ten years. Consider how many of these changes were anticipated and how many were unexpected events over which you had no control.

To deal effectively with the present, one must not only accept oneself and one's circumstances as they are, one must also learn to accept change. This includes change for which others are responsible. Change is the only ingredient in life of which one can be certain. The sooner one adjusts to this truth, the less frustrated one is apt to be. Fear of change will not prevent change. The fear will only

³Serenity Prayer, Reinhold Neibuhr.

serve to destroy the present. In most cases resistance to change will merely prolong it. Inflexible natures prevent a person from experiencing exciting and rewarding adventures.

Relationships are constantly changing. In this transient society, friendships waver, homes become unstable, loved ones die or find someone else to love. A person must be willing to accept these changes as inevitable. One must also believe that good can come from change. If a person has learned to accept himself or herself, that person will have developed the inner strength with which to handle change. The present is really all one has.

The recovering alcoholic following the principles of Alcoholics Anonymous lives in a series of twenty-four hour cycles. Their motto is "one day at a time". The philosophy involves handling just today with all of its joys, sorrows, temptations and blessings. One is encouraged to drain out all the good that the day contains. Someone has said, "Drink the cup dry." If one can do that for just one day, it can be repeated the next day, and the next. If a person learns to enjoy today, there will be happy memories stored up for the future.

In order for one to project the future, trust is an important factor. One cannot necessarily control events that have not yet taken place nor can a person direct the actions and the feelings of others. No one person has power over the economic fortunes of this country or the struggle for world dominions. There is no crystal ball through which one can foresee what will happen. Trust must be placed in something or someone greater than oneself. Many believe in a

Higher Power. They do not know what the future holds, but they believe they know who holds the future. Some adhere to the principle that "all things work together for good to them that love God."⁴ This Bible verse provides them with peace of mind. Others trust in nature, finding reassurance in the cycles of life, the seasons of the year and the ebb and flow of the tides. Still others simply believe that good prospers over evil. All of these philosophies help to provide a sense of security in the future in a general way.

In a more personal way, an individual believes that the future is affected to a certain extent by his or her own experiences. One can look forward to life with dread or with eagerness. People who dread the future are living on the negative side of life. Undoubtedly this attitude extends to all other areas of their emotional makeup. They are the ones who see the glass half empty rather than half full. If things are going well for them, they tend to believe that it will not last. These people are the complainers and doubters of the world, always expecting the worst and feeling justified when their expectations are confirmed.

On the other hand, there are those who live on the positive side of life. These people eagerly look forward to each new day. They consider life an exciting adventure. They believe that good things are going to happen. They have taken the theme song, "Something Good Is Going To Happen To You" of Evangelist Oral Roberts for their personal philosophy. Living on the positive side of life makes these people joyful and enthusiastic. Others are drawn to them, affected by

⁴Romans 8:28.

their contagious spirit. This attitude provides the proper climate in which good things can and do happen. Most individuals fall somewhere between these two extremes. They go through periods of dreading morning, followed by periods of anticipation and excitement. Yet, the positive side is really preferred by most of them.

A great deal of discussion and experimentation is being conducted today with regard to imaging and its positive results. Imaging goes beyond the act of imagining. Imaging is conjuring up a mental picture of what is desired and dwelling on that image, thus setting in motion the ingredients necessary for these images to become reality.

In the medical field, diseases are being arrested, and in some cases, cures have been effected through this mental imaging process. Cancer therapist, Dr. Carl Simonton and his wife, Stephanie Matthews-Simonton, have achieved amazing results with this technique on terminal cancer patients.⁵ Their techniques have been studied and copied in many clinics throughout the country. Evidence is being gathered in many areas to substantiate the belief that the powers of the mind can bring about that which one projects. Healing of the mind and body is the positive benefit. Obviously, this also works in a negative way. There are modern-day Jobs who find their worst fears materializing frequently. Consider on which side of life you are living.

An important aspect of projecting the future is the listing of

⁵0. Carl Simonton and Stephanie Matthews-Simonton, Getting Well Again (Los Angeles: Tarcher, 1978)

goals and objectives. This removes the feeling of aimlessness and uncertainty that gives way to anxiety and restlessness. Goals and objectives provide a sense of stability and hope.

These goals need not be drastic or sweeping in nature; yet they should be measurable. Goals provide one with a destination. Goals that can be measured allow one a sense of accomplishment along the way.

If people can rid themselves of the burdens of the past; if they can handle the present with poise; and, if they are projecting the future with trust, they are on the road to developing a loving personality that is the basis for the Agape Process.

Section 4 will deal with attitudes and how one can change undesirable attitudes in oneself.

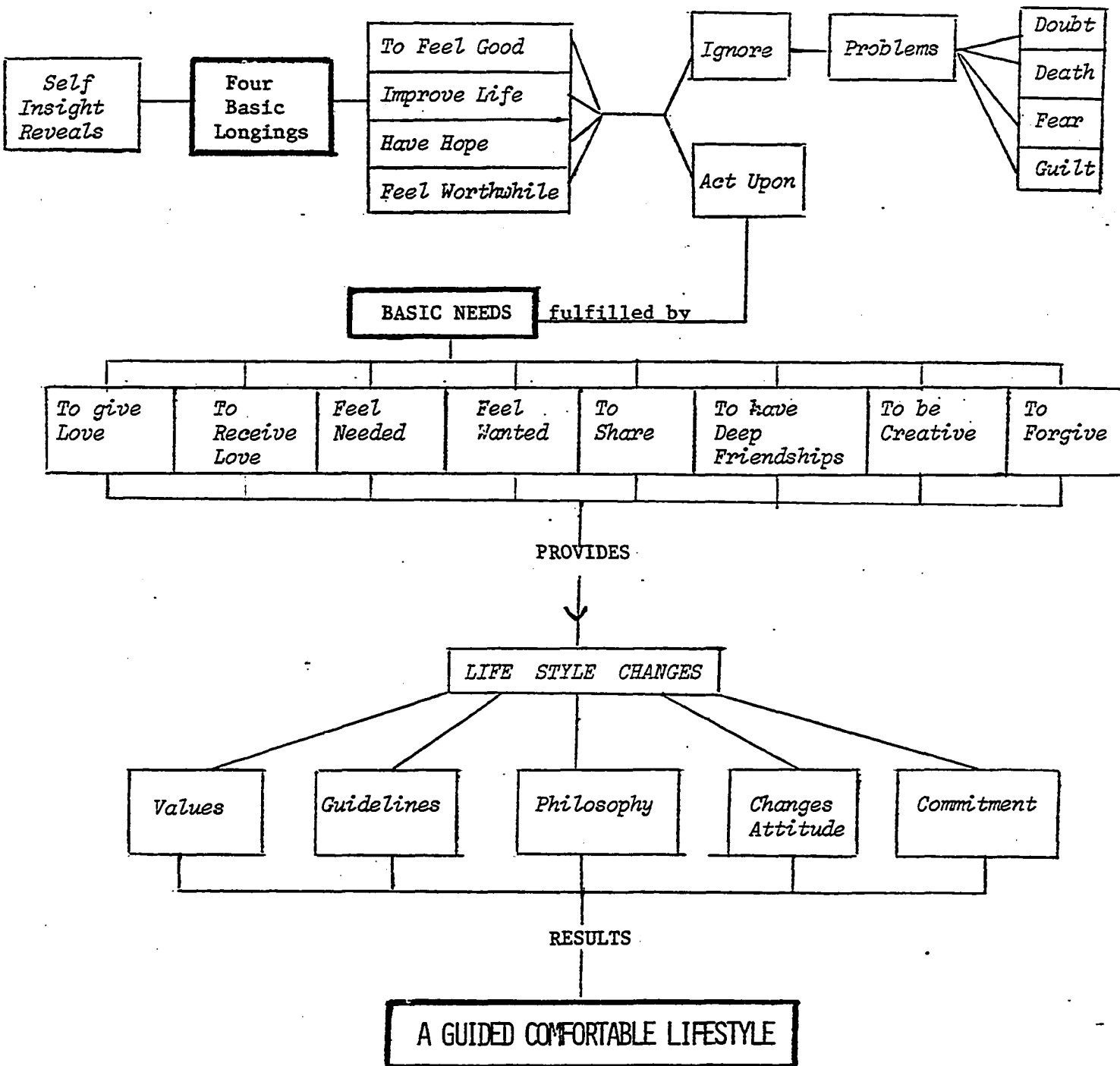
The following page includes the Agape Process Chart which should be studied as an outline for what has been written in Sections 1 and 2. It depicts the progress one makes in arriving at a comfortable lifestyle and is the basis for the Agape Process.

An insight test is included which requires that you rate yourself in relationship to your feelings of self-worth. The purpose of this test is to determine how seriously you are motivated toward self-growth.

Suggested Reading: William Glasser, Reality Therapy (New York: Harper & Row, 1965)

THE AGAPE PROCESS

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From:
 "Alcoholism Prevention by Spiritual Means"
 by Doyle E. Shields

RATE YOURSELF

HOW I FEEL ABOUT WHAT I:

WAS	AM	WANT TO BE	BOUGHT TO BE	WILL SACRIFICE (To become)
100%	100%	100%	100%	100%
75	75	75	75	75
40	40	40	40	40
0%	0%	0%	0%	0%

(Darken the percentage line to correspond with your feeling about each column) Begin at 0% and proceed vertically in each column. Then draw a horizontal line connecting the apex of each vertical line.

SECTION 4

CHANGING ATTITUDES

GOAL: TO LEARN TO CHANGE NEGATIVE ATTITUDES IN ORDER TO DEVELOP
A LOVING PERSONALITY.

This section offers a plan for achieving a change in attitudes through a step-by-step process involving communication, compromise, commitment and cooperation. The need to effect attitudinal change is a primary goal of the Agape Process. Also, various approaches that fail to produce changed attitudes are described.

It is not possible to acquire a loving personality without realizing that attitudes may need to be changed. Attitudes are like icebergs. Only the tip may be visible; but below the surface are all of the basic ingredients that have combined to form these attitudes. Attitudes develop over a period of time. They cannot be changed overnight.

The Agape Process stresses that two factors are necessary before attitudes can change. The desire for change must be present and the specific need must be identified. One must ask what attitudes one has that could be considered destructive. Also, one must consider what attitudes may be present that are preventing the enjoyment of every day living. Attitudes have a deep effect on all relationships, especially those relationships with family members. Actions are determined by attitudes and others respond to those actions.

You might ask yourself how you feel about your family. Do you love them because you need them or do you need them because you

love them? Loving others does not require one to like or approve of their behavior. One should try not to be critical or resentful because of a dislike for the actions of others. Indulging these negative emotions about others only prevents oneself from enjoying life. It is suggested that one think through his or her own attitudes. Possibly, one should then evaluate whether these may be contributing to the undesirable behavior that is observed in others.

The three most common problems found in relationships with family members are infringing on the rights of others, poor communications and a lack of adequate guidelines for dealing with differences. These factors are especially prevalent in alcohol-troubled families. Most approaches used in dealing with these problems result in failure and worsening relationships.

First, there is the intellectual approach. This is usually preceded by the words, "Why did you . . .?" The person is being asked to explain his or her behavior based on feelings to someone who is expecting the use of logic to be employed in the answer. Communications between people who are functioning on two different levels becomes difficult, if not impossible. This can be compared to a mother demanding that her two-year-old child explain why he or she spilled the milk.

The second approach, equally frustrating to both parties, is the emotional appeal. The lead-in question asked in this instance is, "How could you do such a thing?" Often the tone implies the added words, "to me". There is actually no response to this question that would satisfy the person who is asking the question. This is a

rhetorical question intended to pour guilt on the offending party. The assumption is made that the guilty party would never have done such a thing if he or she really cared about the accuser. The person has been pronounced guilty without a fair trial.

The third approach is one with moral overtones. "What kind of a person would do such a thing?" is asked. Again, it is a rhetorical question placing the other person on the defensive. This creates a barrier that effectively blocks any constructive communication from taking place.

These methods of dealing with others can be replaced with more productive ones. It is suggested that firmness, kindness, gentleness and courtesy be employed. Whether these attitudes change the other person's behavior or not, it will make both parties feel better about dealing with them in a positive manner. Also, it may become a new habit if it is practiced regularly and consistently. Experiment by selecting an attitude such as courtesy. Faithfully apply it for three weeks to every situation possible. Whenever you are tempted to be impatient or rude, be courteous. Whenever someone steps in front of you in line, be courteous. When your children's friends are noisy, when the boss is irritable or when a repairman arrives late, be courteous. Assertiveness is an appropriate response and expression of behavior under certain conditions. However, there are other methods of reacting to situations that demand expression without repression. One might find release in prayer, worship, confession or through music, sports or other physical activity.

Old habits simply do not disappear. They must be replaced with

new ones. The smoker who gains weight when he or she quits smoking is a typical example of this premise. He or she transfers the craving for alcohol to the desire for food. Similarly, the alcoholic becomes more addicted to caffeine when the drinking habit has stopped. An Alcoholics Anonymous meeting cannot seem to function without a full coffee pot. When this principle is understood, it is recognized that a commitment or new habit is needed to substitute for the one attempting to be overcome. A philosophy is helpful, since one's philosophy guides one's attitudes as well as one's commitments.

Most people are somewhere on a continuum between troubled living and meaningful living. If you find yourself, or someone you are trying to help, spending most of the time at the bottom of the scale in the area of troubled living, three factors may be present. These factors are self-centeredness, self-pity and blaming others. They set a vicious cycle in motion. The more self-centered a person becomes, the fewer deep friendships can be sustained. Self-pity immobilizes a person to the extent that so much time is spent in self-pity there is no energy or resource left to seek solutions to the problem. Blaming others convinces one that, since the problems are not one's own fault, someone else should solve them. This, of course, reinforces self-centeredness, destroys relationships and self-pity runs rampant. In this climate, change cannot begin. There must be some crisis point at which a person begins to see that he or she, not another person, is the problem. Once one entertains that thought and begins to act on it, change can occur.

Usually the first step in effecting any change is the act of

communication. When one begins to communicate, insight is developed. Perceiving things more clearly enables one to love oneself and develops spiritual awareness. Life takes on new meaning and the cycle of troubled living can be interrupted.

Attitudes that cause problems in a general way have been discussed up to now. Often, one is faced with specific problems that need to be solved and it is difficult to know where to begin. Assume it is a family problem or one between employer and employee. It could even be a problem between counselor and client.

The following formula is suggested in bringing about attitude change: The first step is the need to communicate. That is the basis for all problem-solving. The problem must be verbalized. Each person must know and understand the desires and feelings of the other person. This is not the time for placing blame or pouring on guilt. Rather, it is a time for objective discussion of the problem, without attacking the other person. The object is to identify the problem to everyone's satisfaction.

The next step in attitude change is to compromise. Each person must be willing, at the outset, to be flexible. One may have to adjust one's thinking. It may be necessary to lower one's expectations or put forth more effort. One is not required to abandon one's principles or moral values. However, one must be willing to bend and give more than one might receive in return. Consider what the world would be like if everyone gave more than they got. Most people are busy keeping score, making certain that it all comes out even, and that they are not putting in more than their fifty percent into a

relationship.

The third step in attitude change is commitment. Once the problem has been articulated, feelings understood and compromise agreed upon, all parties concerned must make a commitment to the compromise that has been worked out. This commitment is the cement that will hold everything together when feelings come which undermine good intentions. Commitment forces the participants to be faithful to their decision. It challenges integrity and strengthens trust.

The fourth step in attitude change may take the most effort. It is the need to cooperate. The previous steps are planning stages in which everything is discussed, decided and determined. Cooperation requires effort. It may mean doing things one does not feel like doing. A style of living may have to change. Specific habits may need to be broken. Dreams may have to be postponed temporarily or indefinitely. However, cooperation brings its own rewards. Closer relationships, deeper appreciation and higher self-esteem may result from cooperation to a commitment. The end result is change, which is the fifth step in our ladder. One can expect that change will occur if the previous four steps have been followed.

Change is everywhere. Individuals are either trying to effect changes or are the victims of change almost every day. One's attitudes are continual reflectors of change. How change is dealt with has a direct bearing on health, life expectancy and the enjoyment of life.

Two insight tests related to the subject of change are included. Both of them deal with the effect of lifestyle upon life expectancy and general health. The "Life Change Unit" places certain number values

on the events that may take place in your life.¹ The higher the score, the more likelihood that one will be faced with illness or serious problems in a short period of time. The "My Improvement Agreement" sheet takes into account some factors over which you have not had control as well as some that you can change to achieve a better attitude. These two enclosures serve to make one aware of the importance of positive attitudes in maintaining good emotional and physical health.

Some things cannot be changed or controlled. Attitudes can be changed, and they can be controlled. It has been said often that one cannot determine what happens to one, but one can determine how one will react to what happens. The choice is up to the individual. This section has provided some guides for evaluating one's approach to relationship problems and has offered a formula for bringing about change where differences divide people.

Section 5 will focus on personality traits as profiled in the Taylor-Johnson Temperament Analysis Test and discuss those traits that are emphasized for a loving personality.

¹Drs. Thomas H. Holmes and Richard Rahe, "Life Change Units Scale", University of Washington.

Suggested Reading: Sidney M. Jourard, The Transparent Self (Princeton: Van Nostrand, 1964)

MY IMPROVEMENT AGREEMENT

My good points are: 1. _____

2. _____

My problems are: 1. _____

2. _____

I need help to change: 1. _____

2. _____

I want you to help 1. _____

me to: 2. _____

My goal is to:

I will begin by doing the following:

1. _____

2. _____

3. _____

Signed:

Name

Counselor

Special friend

Date

Select one who will be willing to serve as your counselor and special friend and fill in the blanks at 30-day intervals. This agreement may be reviewed, evaluated, and altered if appropriate.

SECTION 5

DEVELOPING GUIDELINES

GOAL: TO DEVELOP PERSONAL GUIDELINES FOR THE IMPROVEMENT OF PERSONALITY TRAITS THROUGH THE USE OF PSYCHOLOGICAL TESTS.

This section explores the use and effectiveness of the Taylor-Johnson Temperament Analysis Test in determining those areas of a person's personality traits that require improvement. Nine personality traits and their opposites are measured: nervous/composed, depressive/light-hearted, active-social/quiet, expressive-responsive/inhibited, sympathetic/indifferent, subjective/objective, dominant/submissive, hostile/tolerant, and self-disciplined/impulsive. Suggestions are offered for change in those areas indicating a need for improvement. The object of this section is to recognize the components of a loving personality syndrome as observed through the use of the Taylor-Johnson Temperament Analysis Test. Much of the material contained in this section is paraphrased from information obtained in the manual published by Psychological Publications, Inc.¹

The Taylor-Johnson Temperament Analysis Test is an effective tool in producing a psychological photograph of a person's basic personality traits. Its use is recommended in many situations where counseling and/or self-improvement is indicated. Included at the end of this section is a blank profile sheet illustrating the shaded

¹Taylor-Johnson Temperament Analysis Test Manual (Los Angeles: Psychological Pub.)

areas and an explanation of their meaning. Also included is a sample profile of one who has taken the test. This profile is obtained as the result of the response to one hundred questions asked in the questionnaire. This psychological test can be ordered through Psychological Publications; however, one must be qualified to administer the test and interpret its results. These qualifications are determined by the staff of Psychological Publications.

When reviewing the profile, you will find that some of the traits may not fall within the heavily shaded areas. This is not a problem as the profile must be evaluated overall. Some trait combinations, for instance, tend to decrease the need for improvement in certain areas, while other trait combinations may require that one work harder to change in a specific area. If there are many areas in the "white" where improvement is considered urgent, outside help might be indicated. If you are using this test as a counseling tool and have clients with many traits in the white area, one should be alert to the probability that this person is experiencing some crisis in his or her life or may be approaching one.

The most revealing clue to look for in the profile is the presence or absence of what is referred to by the author as the "loving personality" syndrome. This consists of high scores in traits labeled as active-social, expressive-responsive, and sympathy, with a low score in the area of hostility. This combination indicates that the person is outgoing, able to express emotions, cares about others and is tolerant. If a person has a fairly good score in at least three of these four traits, the effect of the other negative traits will be

less destructive to the personality. This person probably has good relationships with others, and is better equipped to cope with problems that arise. The absence of this syndrome is consistent with poor marital relationships. The person who lacks these traits mentioned in the loving personality syndrome may not have close friends.

The goal in the Agape Process is to become a loving person. The loving personality syndrome, as outlined in the Taylor-Johnson Temperamnt Analysis Test, is the framework for becoming a loving person. In developing personal guidelines, one should select any of these four traits that one may have found lacking and focus upon making improvement in that area. It is more difficult to work on depression or subjectivity, if one is lacking in expressiveness or tolerance. Therefore, the logical place to begin is with the active-social, expressive-responsive or sympathy or tolerance traits.

Hostility, which is the opposite of tolerance, is a trait that works to the detriment of all the other traits. When one is hostile, it tends to diminish the effects of the more positive traits on the personality. One can see the overall importance of developing and nourishing the loving personality syndrome. Each of the four traits interrelates with the others.

The remainder of this section will detail each one of the nine traits measured on the Taylor-Johnson Temperament Analysis Test profile. Suggestions are also included for dealing with these traits.

Nervousness. This trait usually is revealed by symptoms such as nail-biting, twitching muscles, oversensitiveness to sudden noises or being easily distracted by surrounding activity. Internally, one

may experience worry, sleeplessness, vague fears or indigestion and there may be a feeling of fatigue, tension or anxiety. When combined with depression, the nervousness trait is intensified.

If a person who is nervous has been assured by a physician that there is no organic cause for the symptoms manifested, that person must learn to develop relaxing techniques. Relaxation could take the form of meditation or increased physical activity, which also serves to reduce tension and induce relaxation. Many people have found running and other forms of physical exercise to be very beneficial in reducing tensions. Developing a broad range of interests helps to dispel nervousness and draws one away from internalizing fears. Discussing anxieties and frustrations with someone who cares is helpful. The mere act of expressing fears often decreases their power to cripple action.

Depressiveness. The person suffering from depression is usually slow to recover from disappointments or failures. There is the feeling that no one cares. Often this person gets melancholy for no apparent reason. He or she seldom laughs or sings out of the pure joy of living. The depressed person is quick to see the negative side of life and slow to respond to positive light-hearted stimulation.

It is important for the depressed person to be reassured that gloom will dissipate. He or she also needs to learn to avoid people and situations that trigger depression, by seeking out cheerful companions instead. New interests should be encouraged. If spiritually oriented, a person should exercise faith through reading and prayer. One might wish to examine what possible benefits there are to be de-

rived from depression. If depression has gained attention from others, one ought to be made aware of that as a possible reward-factor, and be willing to deal with it. He or she may have discovered that depression relieves him or her from having to respond to social and business obligations that are distasteful. All possible motivations for the depression should be brought into the open and examined.

Active-Social. The person who is on the lower end of the active-social scale (which is quiet) usually prefers one person at a time to groups. He or she does not enjoy social gatherings and is quite sensitive to teasing or criticism. This person is somewhat withdrawn, probably as a result of having been hurt by someone. He or she prefers to play it safe rather than risk failure or rejection and is easily discouraged.

Often a person with this quiet trait has a physical problem, such as low thyroid or anemia. Once the physical deficiency has been eliminated as a contributing factor, the person should examine personal motivations and drives to select outlets for expression. Experimenting with joining a group or club might be suggested. Fears in connection with any social setting ought to be examined. A consideration of possible safe avenues of expression should be explored. Perhaps there are talents, experience or knowledge that can be shared. This would help to convince these persons that they have something to offer, thereby lessening the fear of rejection.

Expressive-Responsive. The person who is expressive and responsive is usually surrounded by friends. He or she likes people and

this feeling is returned. This person is often described as being a warm-hearted and outgoing individual by others. The absence of this trait is typified by one who is undemonstrative and embarrassed by emotions. There is usually an avoidance of physical contact with others. This person can be described as a "background" personality on the fringe of activity and yet not a part of it. This person should try to analyze the barriers that have been erected between himself or herself and others. Time could be well spent in observing friendly people and trying to emulate their actions. Practicing expressing affection, gratitude and admiration should be encouraged. He or she could begin by remembering others on special days such as birthdays and anniversaries. The person might consider other ways of expressing feelings for others. Above all, one should avoid negative expressions by way of sarcasm and should not insist on being right all the time. The emphasis, rather, should be on making others feel good about themselves. This effort will eventually have a boomerang effect and bring pleasure back to the initiator.

Sympathetic. Sympathy, as understood in this profile, should not be mistaken for pity. Rather, sympathy is to be thought of as synonymous with empathy, which has the element of understanding in it. Sympathetic people are often less selfish, more courteous and more generous than others. They seem to care about the welfare of others. Those who are indifferent may say that they care, but their actions indicate that they do not. These people are more inclined to be inconsiderate. They seem to have difficulty putting themselves in the place of another for the purpose of understanding that person better.

They have no time for those they consider weaker or less deserving.

It is important for one lacking in sympathy to analyze misunderstandings that occur with others. They should ask the question "Why did the other person behave the way they did?" "What was the motivating factor behind the action?" This person should begin by acting as though he or she cared, whether the feeling is there or not. Feelings will often follow action. Participating in cooperative activities, rather than competitive ones, is helpful in acquiring a more sympathetic nature. One can volunteer for some worthy cause or search for some activity that will not gain a reward. One should try to acquire understanding that is not judgmental.

Subjective. The world of the subjective person is very small, centering around the person's feelings and needs. He or she is inclined to be touchy, envious and sensitive. Everything is taken personally. The person is usually highly prejudiced. When subjectivity is linked with a highly nervous, depressive, and impulsive person, an anxiety state is often evident. This trait, combined with hostility and low self-discipline, creates a poor climate for happy relationships of any kind. This person could benefit from courses in logic and science to emphasize the objective side of life. Every effort should be made to shift the focus from feelings to facts. Hobbies and games that remove the center of attention from self would also be helpful. An effort should be made to study others, their speech, culture and behavior with the goal of developing one's outer perceptions. This activity draws attention away from self. It should not be done critically, but for the sake of objective observations.

Dominant. The dominant trait tends to be an asset in leaders, military personnel and business executives. This same trait may cause life to be difficult for their subordinates, unless there are other traits that bring balance to the individual. A marriage situation where a dominant person does not allow for democracy in the decision-making process of the family would be even more difficult. Dominant people can be opinionated and self-centered. They often insist on getting their own way. They are also the go-getters and achievers of the world. On the other hand, one finds the fearful, guilt-ridden and passive person who allows himself or herself to be dominated. Either extreme can be harmful unless traits are present which lessen their damage.

Dominant people can divert their aggressiveness into channels that are less harmful by attacking causes instead of people. They might practice the art of compromise and work on being more patient with others. The submissive person, which is at the other end of the spectrum needs to find more freedom of expression. A workshop in some form of assertiveness training might be helpful. An understanding of the distinction between aggressiveness and assertiveness must be made. The former can be threatening to others, while the latter should not be.

Hostility. The hostile person is one who is critical and judgmental. This person has usually developed fault-finding to a fine art. The hostile person makes immediate decisions about whether to like or dislike another individual. These decisions are often based on very superficial evidence. This person is almost impossible to

please at times. Nagging and complaining are typical by-products of a hostile personality. Small annoyances become major obstacles in this person's life. Personal criticism is not tolerated well by the hostile person. When this person is hostile towards others, the hostility is often released through unexpressed feelings of anger from the past that come bursting forth at inappropriate times. Often these outbursts hurt innocent people. If you are a hostile person, it is suggested that you keep a record of each criticism you have levied for one full week. At the end of that time, examine your list and analyze why you felt compelled to express the criticism. Ask yourself if it was necessary? Was it helpful or harmful? Did it accomplish what you intended? Hostility is probably the most damaging trait in the life of a marriage or any other close relationship. Tolerance, which is the ability to absorb a great deal of discomfort or frustration before feeling it necessary to respond, is the most healing ingredient in any situation or relationship.

Impulsive/Self-Disciplined. The self-disciplined person, carried to extreme, may result in the perfectionist personality. This person is a tyrant to himself or herself and others. In moderation, this trait allows a person to be successful in business, money management and meeting obligations of all kinds. The impulsive person, one who lives by feelings, is always getting into trouble by saying or doing the wrong thing. The alcoholic is typical of the impulsive person. He or she spends most of the time on the emotional level and does what feels good at the time.

An impulsive person must learn to plan ahead. A good first

step would be to make a list of situations that have led to problems in the past due to impulsiveness. Rehearse an appropriate response and be prepared to follow through. An excellent suggestion would be to lay out a plan each morning for the day and attempt to stay within it. A dieter might write down the menu for the entire day and refrain from eating anything that was not on the list. A spender might leave the checkbook at home with the credit cards and only carry enough money for the day's anticipated needs. Another person might practice thinking before responding to questions or comments by others. Learning the philosophy of budgeting and applying it to time as well as money would be helpful.

One who is too self-disciplined might try to have a little more fun. Doing things that are unplanned and spontaneous would be a good place to begin. This person should place less demands on self and ease up on expectations placed on others.

It is helpful to compare the profile resulting from the Taylor-Johnson Temperament Analysis Test with the number of needs one indicates have been met in the eight basic needs chart. There may be a correlation. For example, if the profile shows a weakness in the area of tolerance, sympathy and expressiveness, there may be only three or four needs met on the chart. Too much importance should not be placed on the test alone. All available information must be taken into consideration and weighed against other factors such as the individual's desire to change and the willingness to be committed to this goal.

It is the strength of one's commitment that determines success

or failure in achieving goals. If your goal is to be a loving person, then all of the weaknesses depicted in all of the tests can be overcome by a total commitment of the will to this end. It is up to you. Study the profiles at the end of this section for an understanding of the traits discussed here and how they relate to each other.

Section 6 offers practical suggestions for coping mechanisms to deal with the stresses of life that are common to all people. These techniques are offered to replace the negative addictions that have become the coping mechanisms used by many to handle these stresses.

Suggested Reading: Viktor E. Frankl, The Doctor and the Soul (Boston: Knopf, 1955)

EXERCISE

1. Select a character out of history that you consider to be a loving person as defined in this lesson. Explain why you believe this character fits the description.

OR

2. List names of well known people (can be real, fictional or comic strip characters) that are best described by the following traits:

Nervous	_____
Composed	_____
Depressive	_____
Light-hearted	_____
Active-Social	_____
Quiet	_____
Expressive-Responsive	_____
Inhibited	_____
Sympathetic	_____
Indifferent	_____
Subjective	_____
Objective	_____
Dominant	_____
Submissive	_____
Hostile	_____
Tolerant	_____
Self-disciplined	_____
Impulsive	_____

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

Profile Revision of 1967

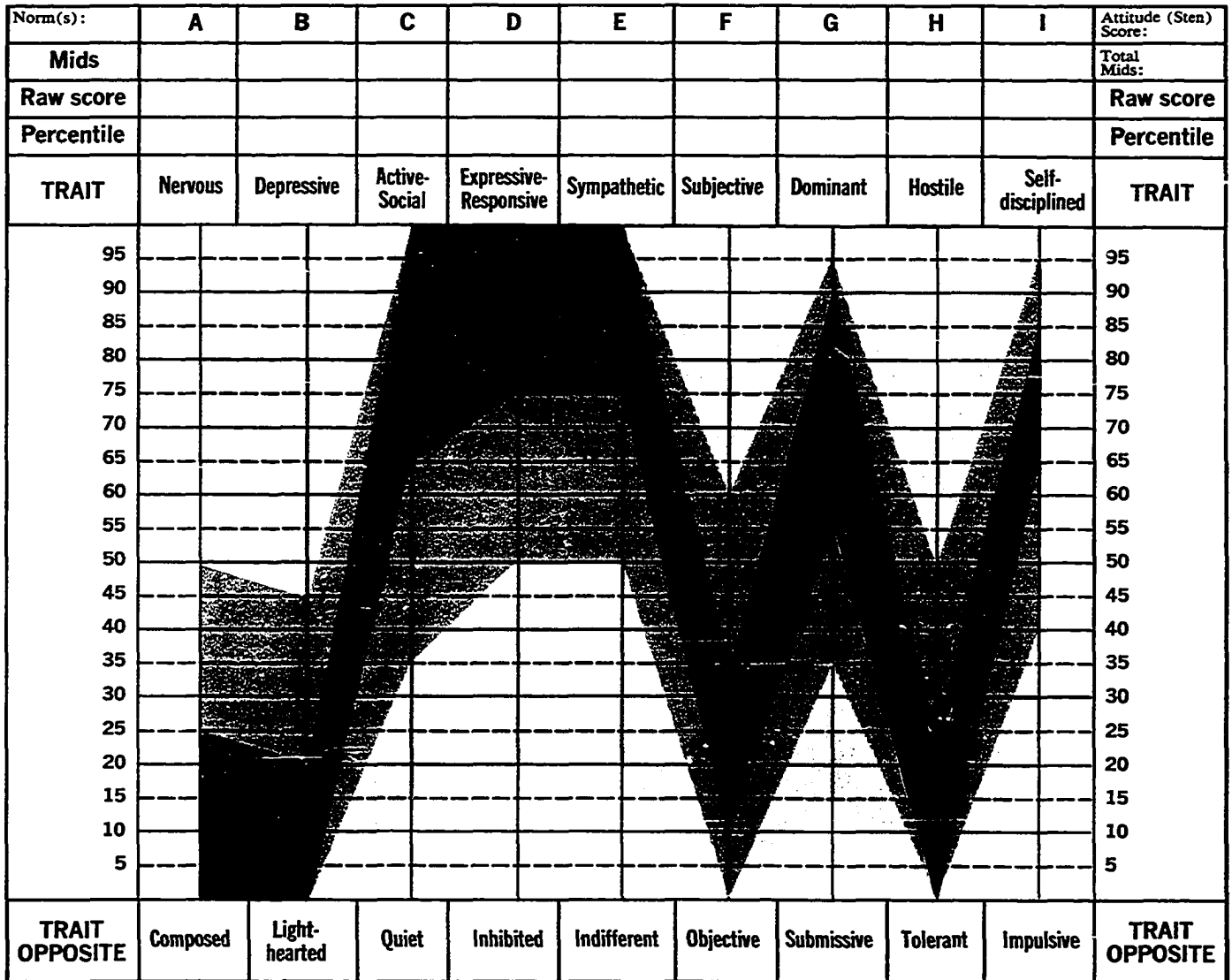
108

These Answers Describe _____ Age _____ Sex _____ Date _____

School _____ Grade _____ Degree _____ Major _____ Occupation _____ Counselor _____

Single _____ Years Married _____ Years Divorced _____ Years Widowed _____ Children: M _____ Ages _____ F _____ Ages _____

Answers made by: SELF ^{and}/_{or} husband, wife, father, mother, son, daughter, brother, sister, or _____ of the person described.



Excellent
 Acceptable
 Improvement desirable
 Improvement urgent

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.
Depressive — Pessimistic, discouraged, dejected.
Active-Social — Energetic, enthusiastic, socially involved.
Expressive-Responsive — Spontaneous, affectionate, demonstrative.
Sympathetic — Kind, understanding, compassionate.
Subjective — Emotional, illogical, self-absorbed.
Dominant — Confident, assertive, competitive.
Hostile — Critical, argumentative, punitive.
Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.
Light-hearted — Happy, cheerful, optimistic.
Quiet — Socially inactive, lethargic, withdrawn.
Inhibited — Restrained, unresponsive, repressed.
Indifferent — Unsympathetic, insensitive, unfeeling.
Objective — Fair-minded, reasonable, logical.
Submissive — Passive, compliant, dependent.
Tolerant — Accepting, patient, humane.
Impulsive — Uncontrolled, disorganized, changeable.

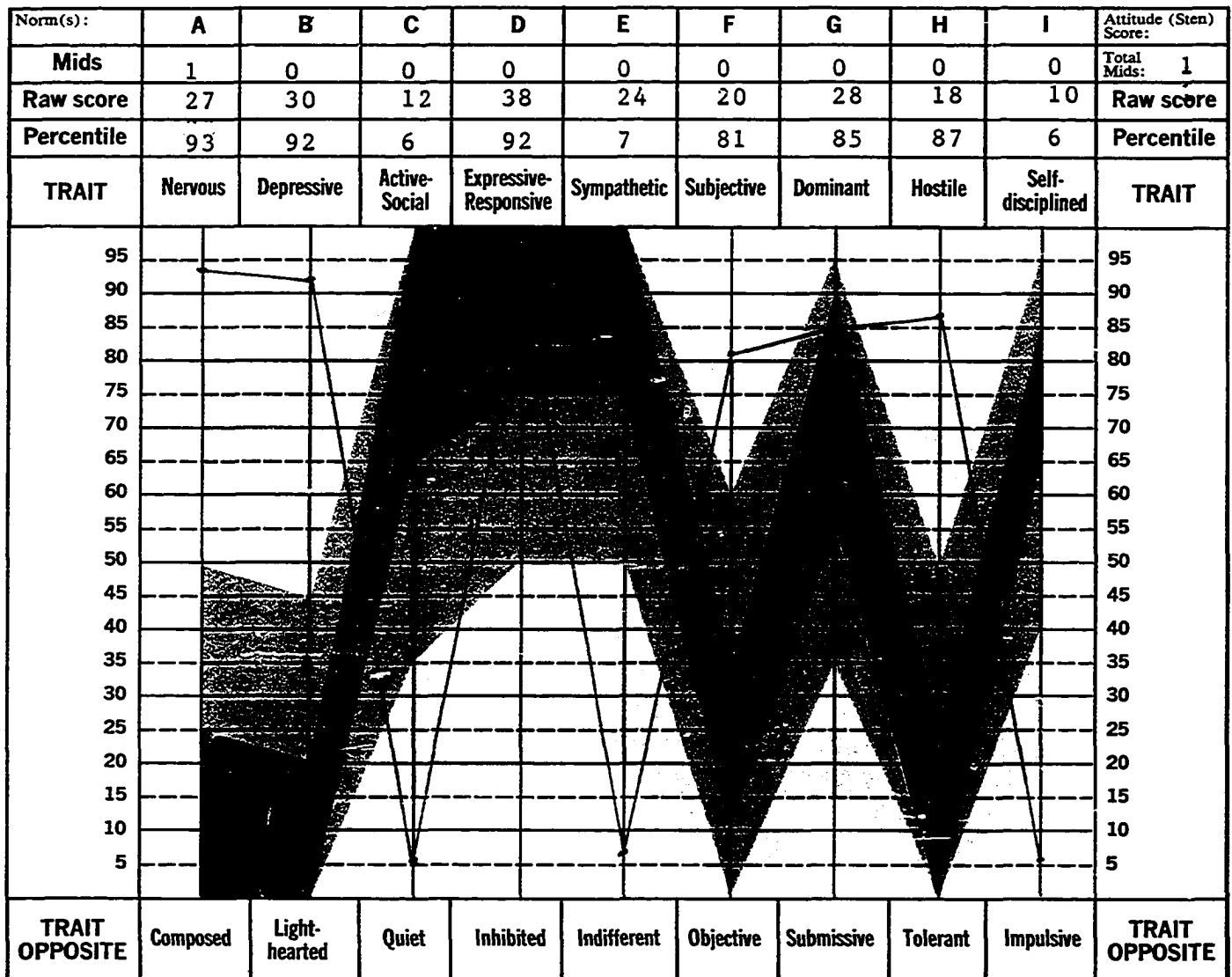
Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

Profile Revision of 1967

109

These Answers Describe ANONYMOUS Age 33 Sex F Date 4-19-78
 School college Grade 14 Degree AA Major English Occupation housewife Counselor Shields
 Single Years Married 7 Years Divorced Years Widowed Children: M 2 Ages 2, 5 F Ages
 Answers made by: SELF and husband, wife, father, mother, son, daughter, brother, sister, or of the person described.



Excellent	Acceptable	Improvement desirable	Improvement urgent

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SECTION 6

CONSTRUCTIVE COPING MECHANISMS

GOAL: TO DEVELOP CONSTRUCTIVE METHODS OF DEALING WITH THE STRESSES OF LIFE COMMON TO EVERYONE

This section recognizes that the ordinary demands of life may place stresses upon individuals. These stresses are dealt with in a variety of ways. The aim of this section is to offer constructive methods for handling stress and tension in order to avoid serious consequences.

Everyone has built-in methods for coping with the stresses of life. Some of these coping techniques are conscious and deliberate. One has learned through experience that certain actions reduce stress and uncomfortable feelings. These actions are employed when problems and stresses develop. Other coping mechanisms are used on the subconscious level. One is unaware of them and they are performed automatically to relieve stressful feelings. An example of subconscious coping would be the simple act of nail biting or foot tapping. This relieves some of the tension one feels building up. Migraine headaches are often the result of pressure from within that seeks escape, somewhat like a tea kettle when the steam escapes to let out the pressure.

Some coping mechanisms are positive; but many more of these mechanisms are negative or destructive to one's ultimate growth. Some coping techniques are adequate for one's immediate needs; however, one's world may be limited until one reaches for higher goals. Once

techniques are more sophisticated, one's world is enlarged.

Before getting into the examples of coping mechanisms, a check-up is suggested to determine what requires attention. Below are listed eight areas. You are asked to check off your four most pressing needs. If you are counseling someone, have that person complete this exercise.

MEDICAL ATTENTION	_____
FAMILY COUNSELING	_____
INDIVIDUAL COUNSELING	_____
GROUP THERAPY	_____
FINANCIAL HELP	_____
LEGAL ADVICE	_____
SPIRITUAL	_____
FELLOWSHIP	_____

If the problems are medical, this should be a priority item. Physical problems can weaken one's ability to cope well with all other areas of life. When there is pain, it captures most of one's attention. Similarly, if there are serious financial or legal problems, worry or anxiety is at a high level. Until one feels that these problems are being solved, a cycle of fear, hopelessness and frustration exists. One may rationalize that emotional problems are due to health or financial difficulties. This tends to prevent one from searching inwardly for the real answers. Circumstances that may have caused the financial, legal or medical problems to develop are the submerged part of the iceberg. One becomes so intent on dealing with the symptoms that the cause is never uncovered. By the time the alcoholic is ready

to face his or her drinking problem, the drinking has often caused physical problems as well as financial ones. If there has been an arrest for drunk driving, legal difficulties are added to the problems. Once the four areas needing attention have been prioritized, the next priority is getting help. If money is a problem, there are many free agencies and clinics where help may be available. The Consumer Credit Corporation is ready and willing to help in the area of finances. There are Legal Aid Services in most communities which may be of assistance in civil matters, and there is the Public Defender to assist in criminal matters. Mental Health Departments and numerous fellowship groups such as Alcoholics Anonymous are available.

The alcoholic who has taken on the addiction of alcohol is using this to cope with the pressures of life. The task of the special friend or counselor is to offer alternatives to this addiction.

Addiction, as defined by this author, is an overcommitment of any kind. Below are some familiar activities or attitudes which may become addictions:

eating	church	speeding	drinking	smoking
jogging	work	punctuality	sports	cleaning
complaining	reading	criticizing	television	gambling
dominating	nail biting	hobbies	shoplifting	talking
shopping	lying	praying	selfishness	worry
meditating	worship	drugs	hypochondria	faith
sex	gardening	love	sewing	coffee
patriotism	honesty	charity	fantasizing	pessimism

Check off three habits that you possess that can be considered

negative addictions. Next, check three you consider to be positive addictions. All addictions are not bad. Some of the addictions listed are effective coping mechanisms for releasing tensions; other addictions simply pull people away from themselves and from internalizing their problems. Sometimes, overcoming one addiction creates another. Smokers, for example, may turn to eating when they quit smoking. Some addictions cannot co-exist. On the positive side, people who develop faith find they have given up the worry addiction.

ALTERNATIVES TO NEGATIVE ADDICTION

Physical. Jogging and running are the most popular forms of physical alternatives in overcoming negative addiction. Much already has been written about their benefits. Positive Addictions by William Glasser¹ is one of the most noteworthy books on the subject. Dancing can be a joyful outlet. Hiking, exercising, bicycling, tennis and many other sports offer varied diversion. Everyone knows people who are addicted to one or more of these activities.

Sensory. Appreciation of beauty can be cultivated. Those who have had their senses dulled through chemicals of any kind must be encouraged to look for enjoyment in nature. Studying the seasons can be exhilarating. The gyrations of the hummingbird as it feeds while poised in flight are both amusing and interesting. Many of the deeper questions of life often can be answered through the study of nature.

Emotional. Individual or group counseling offers constructive

¹William Glasser, Positive Addictions (New York: Harper & Row, 1976)

alternatives to drug dependency. Self-insight is essential if one is to replace bad habits or negative addictions. It is important to understand what needs are being met through these methods before one can hope to change the addictions. Personal awareness and growth can change the future from something to dread to one of challenge.

Interpersonal. Many encounter groups and workshops are available to help one to function more effectively as a social being and as a partner in close relationships. There are opportunities in Values Clarification sessions to examine values, in Transactional Analysis to discover and alter life script, in Assertiveness Training to become more forceful, in Reality Therapy to take responsibility for one's own actions, and in the Agape Process to become a loving person. A variety of literature is also available. Anyone interested in pursuing more positive experiences with others has only to make the effort. Help is available.

Creative/Aesthetic. In today's society, much value is being placed on creativity. Local colleges overflow with classes in crafts of all kinds. Small theater groups are in most communities in addition to church choirs and garden clubs. All of these opportunities present positive and constructive alternatives to the harmful addictions that lower self-esteem.

Intellectual. There are numerous avenues for intellectual stimulation today. In addition to adult education classes, many educational games and puzzles are available. Learning has become fun. The world of television has brought many of the great minds into living rooms. For more structured learning, a person can join Great Books discussion

groups. People who are slaves to an addiction of any kind are operating on the emotional level. They know better, but they do what feels good. The challenge of new ideas can open up areas never before explored. These ideas can become much more satisfying and ego-building than the dependencies that do not endure.

Philosophical. Discussions and reading having to do with ethics can become an addiction. Questions lead to other questions and are interwoven in a complex mystery that each man or woman attempts to solve for himself or herself. Developing the philosophical side of one's nature tends to make one less critical of individuals and more aware of an overall pattern of life emerging throughout history. One realizes that one's life and problems are not so unique. It is another alternative drawing one out of oneself.

Social Involvement. For people who are action-oriented, there are many opportunities for positive involvement in social change. The poor, aged, handicapped and infirm are everywhere. Numerous volunteer organizations cry for helpers to assist them. If that is not appealing, there are political organizations and activities. Environmentalists would welcome interested members. Everyone has a talent or an interest that can be explored and utilized. Personal satisfactions are great. The boost to one's self-esteem cannot be measured. Finally, being part of a solution rather than part of the problem would be reward enough for many.

Spiritual. Alternatives to negative addiction should include the spiritual at the head of the list. Spirituality, as defined by this author, is that element which transcends the tangible and

provides life with purpose and meaning. It satisfies an indwelt void by reverence for truth and goodness as encountered in the love of God for the individual. Lack of satisfaction in this area often leads to a search for substitutes. Temporary substitutes are often found in the form of chemical pleasures. Lonely people eat too much and drink too much, looking for solace when relationships fail. The inner peace that millions of people have found in faith in a higher power cannot be equaled through the ingestion of drugs or dependence on money. Alcoholics Anonymous attributes much of their success to a trust in their higher power. The Bible commands one to love God and others as one loves oneself. Those who take this command personally, find their lives infused with power to overcome negative addictions. Opportunities to explore spiritual values abound in every community through various churches. Christianity, with its emphasis on renewal through a conversion experience of commitment to Christ, has proven to be most successful in overcoming destructive addictions. It offers a life style that brings forgiveness for the past, joy in the present and hope for the future.

The traditional approach for dealing with problems arising from one's past has been to analyze the problems in depth and to review all of the events and circumstances. One then understands what happened and may find answers for the present. This approach, has not been very successful. The current approach, which has proven more effective, has been to cut off the past and concentrate on gaining new power through commitment or conversion. This new commitment will result in new values. It should eliminate the need for

analyzing old problems.

Throughout these lessons the emphasis has been one of love as a power. There is no better method of coping with daily stresses and relationships than utilizing the power of love.

The next section will discuss relationships and attitudes that become obstacles to developing and maintaining good relationships. Hostility and guilt, in particular, are explored as destructive factors in interpersonal relationships.

Suggested Reading: Maxwell Maltz, Psycho-Cybernetics (Englewood Cliffs: Prentice Hall, 1960)

EXERCISE

Select one of the items below that is most meaningful to you and elaborate.

1. Study the Drinking Chart on the following page for a better understanding of the alcohol problem.
2. Read the Agape Philosophy of Alcohol Abuse as proposed by the author.
3. Define your own philosophy of substance abuse. It does not necessarily have to refer to alcohol. You may choose any addiction.
4. Select one of the items in the section that you checked as a negative addiction. State the most successful coping mechanism you have found in dealing with the problem.

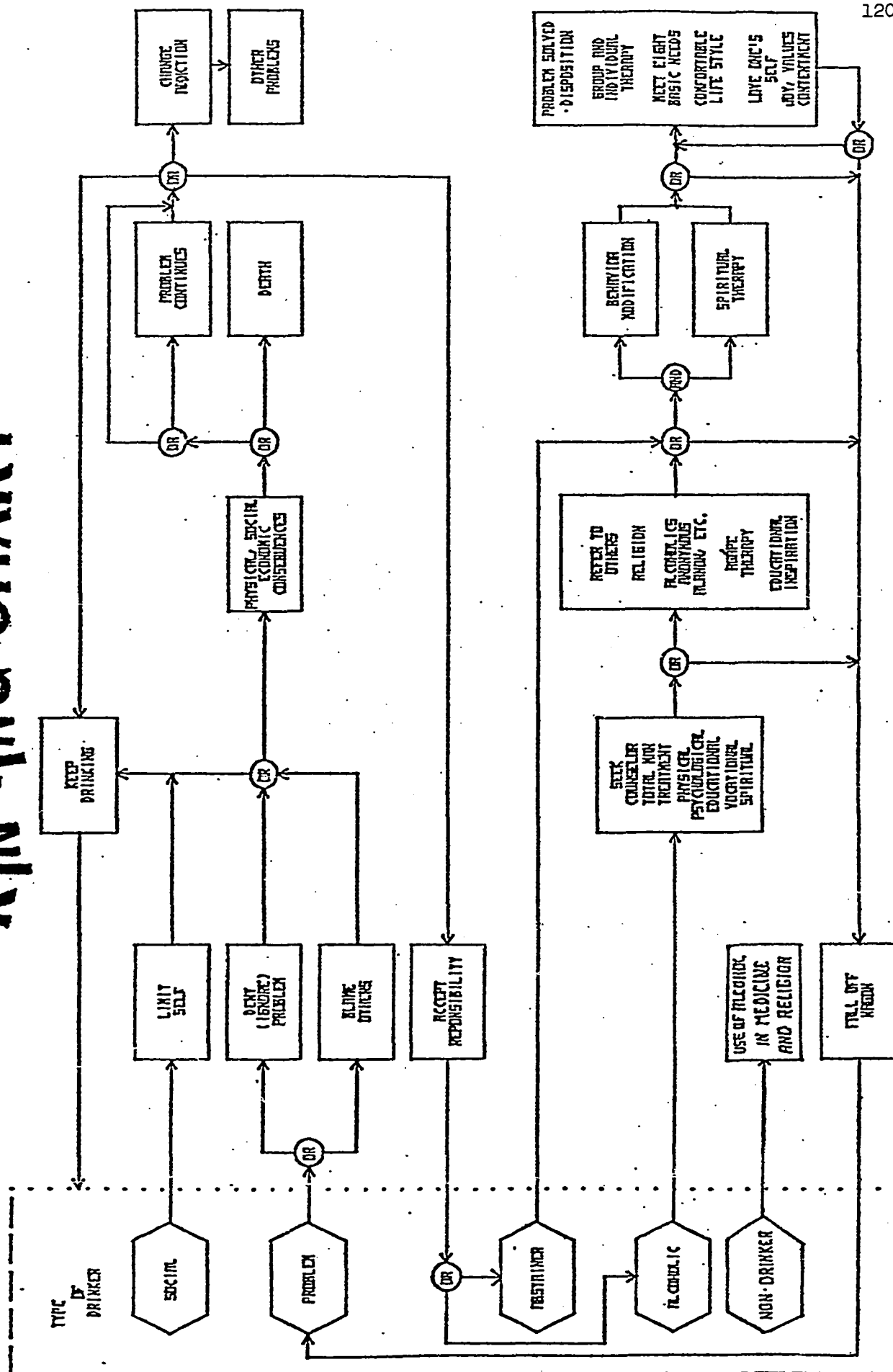
THE PHILOSOPHY OF ADDICTION

I BELIEVE.....THAT ADDICTION OF ANY KIND DOES NOT DIMINISH
THE HUMAN VALUE OF THE PERSON ADDICTED BECAUSE
OF THE CHRISTIAN BELIEF THAT GOD GIVES INHERENT
VALUE TO THE INDIVIDUAL.

- I. A person's behavior can be understood only by recognizing that the emotional forces in the past which omitted the Christian perspective and shaped this particular life are the same forces that serve to keep the process going in the present. Therefore, our task is four-fold:
 - A. To discover and change, if we can, those early forces in life that may make addiction more likely in the future and help the person to rise above his early environment; or at least to encourage early recognition and treatment of the problem as it develops;
 - B. To employ a comprehensive approach in dealing with addiction that encompasses the physical, social, spiritual, educational and psychological needs of the person addicted, and his family;
 - C. To restore in small steps the person's faith in himself as a worthy person, through faith in Christ and acceptance of God's grace, including the knowledge that he can control his own behavior with outside help; and that he can, with love and forgiveness become more responsible for its results;
 - D. And finally, through commitment to a practical, spiritual philosophy, to develop a comfortable lifestyle that eliminates the need for this addiction. Self-esteem and a love for self will enhance the probability of a comfortable lifestyle.
- II. Because every person affects many other people in our society, we must be responsible for our own welfare. Self-discipline, open-mindedness, respect, forgiveness, firmness and kindness are some of the qualities necessary for these desired end results.

DRINKING CHART

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SECTION 7

RELATIONSHIPS

GOAL: TO LEARN TO DIMINISH GUILT AND HOSTILITY AS OBSTACLES
TO RELATIONSHIPS

This section emphasizes the importance of relationships in the life of an individual. Guilt and hostility are identified as factors that interfere with the establishment of good relationships with others and suggestions are offered to help one confront these problems in a positive way. One is also encouraged to consider a philosophy of life which will contribute to personal satisfaction at the end of life.

Relationships are the building blocks to emotional stability. Everyone is involved in a variety of relationships with others. Some relationships are superficial, some are casual and others are deep and enduring. It is vital to have healthy relationships in order to possess good mental health. It has been said that even a bad relationship is better than no relationship. One cannot exist in a vacuum where one only knows his or her own thoughts and hears the echo of his or her own footsteps.

William Glasser states " . . . there must always be someone with whom we feel intimately involved."¹ He further states that if one does not have this "essential person" one will not be able to meet basic needs. This essential person does not necessarily have to be a mate or some family member. It can be a close friend or even a

¹William Glasser, Reality Therapy (New York: Harper & Row, 1965), p. 12.

counselor or therapist. It must be someone whom one can trust. The need to share is inherent in everyone and must find expression. A close friend can provide that outlet. A close friend will listen when one feels a need to reveal burdens. Often a caring listener is more valuable than the best intentioned advice of friends. A good friend provides acceptance and tolerance of one's idiosyncracies. Ralph Waldo Emerson wrote that "a friend is one who knows all about us and still cares." A close friend helps one to feel good. Their acceptance is reassuring and encourages a feeling of worthwhileness. Self-esteem is enhanced when warmed by friends who care. One cannot function above the level of one's self-esteem. When self-esteem is high, there is a feeling of being capable and successful. Low self-esteem produces a sense of failure and rejection. Without close relationships, a sense of rejection and low self-esteem can easily develop.

One might consider the number of close and dependable friends one has. Few can name one or two. By what criteria do people measure friends? One might ask if a measurement of friends is possible. Friends cannot be measured by one's own standards. Attempting to mold friends into the exact size or shape to fit one's needs is not conducive to good relationships. Friendships cannot be found, they must be developed. Deep friendships cannot be forced or quickly formed. Mutual trust, which is an ingredient of friendship, takes time to develop.

Ask yourself "what kind of friend am I to others?" "What needs do I meet in those I consider to be friends?" "Am I loving,

tolerant and forgiving?" "Do I listen?" "Do I guard confidences and allow my friends to have different views from my own?" "Am I judgmental?" As the title of the popular book suggests, would I want to be my own best friend?

The goal of the Agape Process is to grow into a loving personality. This encourages and produces the climate in which close relationships can flourish. Learning about basic needs and understanding strengths and weaknesses allows one to develop a keener insight into the needs of others. Acquiring coping mechanisms for handling life's complexities in a constructive manner diminishes some of the potential for destructive behavior which, in turn, destroys relationships.

People need one another. This statement is acknowledged by most of the people who are involved in helping others. It is important to develop the art of developing relationships that are satisfying and learning to avoid those that undermine a sense of worth.

Following is a description of attitudes that enhance relationships and attitudes which are health-producing. The opposites are destructive and illness-producing. Study these two lists and check the feelings that can be applied to you. These could be areas you may wish to modify.

ILLNESS-PRODUCINGHEALTH-PRODUCING

rejection.....	reverses into.....	acceptance
unworthiness.....	" "	.....self-worth
guilt.....	" "	.....feeling clean
loneliness.....	" "	.....friendship
depression.....	" "	.....light-heartedness
despair.....	" "	.....hope
anger.....	" "	.....joy
anxiety.....	" "	.....serenity
indifference.....	" "	.....love
pessimism.....	" "	.....optimism
subjectivity.....	" "	.....objectivity
dependence.....	" "	.....independence
independence.....	" "	.....inter-dependence
impatience.....	" "	.....patience
procrastination.....	" "	.....decision
hostility.....	" "	.....tolerance
dishonesty.....	" "	.....honesty
arrogance.....	" "	.....humility
suspicion.....	" "	.....trusting
resentment.....	" "	.....acceptance
weakness.....	" "	.....strength
fear.....	" "	.....faith
frustration.....	" "	.....confidence
submission.....	" "	.....decision
impulsiveness.....	" "	.....self discipline
criticism.....	" "	.....complimentary

Hostility and guilt are two obstacles in the pursuit of strong relationships and interfere with meeting basic needs.

Inappropriate hostility is probably the most destructive trait in terms of blocking good relationships. Hostile people want their own way; yet, they are not satisfied when they get it. They are usually very hard to please and highly critical. Hostile people form instant likes and dislikes. They seem to find it necessary to judge behavior whether it relates to them or not.

Hostility often encompasses other unpleasant feelings such as resentment and vindictiveness. Hostile people are continuously upset because their own environment and other people do not conform to their expectations. Hostile people seldom have many close friends. Those who are close to them are usually submissive to avoid being hurt by sharp or critical outbursts.

If you suspect you are hostile and want to change this unpleasant attitude, seek to change the cause of the hostile feelings. Some hostility is an appropriate response to a seemingly unfair situation or condition. One might attack the cause without attacking people, thereby using one's hostility constructively. Becoming involved in political or social issues may afford an avenue for expression of hostility against social or economic conditions. Allowing others to disagree with your values without responding in a display of anger is a passive method for dealing with hostility. Try to go all day without criticizing your surroundings or the actions of others. Learn to forgive what you cannot change. Become more philosophical about major and minor issues that annoy you. Smile more often. Associate

with cheerful people. Laugh at yourself, and do not expect life to be fair.

Guilt is experienced by almost everyone to some degree. It is usually reflected in a negative feeling about oneself for having done something one considers wrong. Sometimes it is the result of failure to do something one feels obligated to do. For some reason, there is the feeling of not having lived up to one's own standards. Much of the time guilt is interwoven with hostility, especially when it is inappropriate guilt. Under these conditions, it takes the form of an indirect attempt to criticize others.

Guilt, whether real or inappropriate, breeds low self-esteem. It drives a wedge between family members and prevents an easy flow of communication between friends. The more guilt one permits to flourish, the less love one feels free to express. Since the goal is to be a loving person, it is necessary to deal with the guilt.

Guilt produces anxiety and paralyzes action. It often leads to depression and other bodily disturbances. These unpleasant by-products are all valid reasons for dealing with the problem. Every emotion must have a release and with guilt this is especially true. Guilt will not remain buried. It must be brought to the surface, examined and overcome.

Since guilt is usually linked to values, one recognizes that guilt is also a result of those teachings absorbed from parents, teachers and religious leaders. Past beliefs set the stage for present attitudes. The more righteous one attempts to be, the more guilt is experienced. The more knowledge of wrong one has, the more potential

there is for doing wrong. Feelings of guilt and exposure to religion are experienced by most people. Guilt is often equated with sin or transgressions. The most effective method in dealing with transgressions or the feeling of having missed the mark, is through confession offering release. Whether one confesses to God, to oneself or to a third party, one needs to experience the open acknowledgment of failure. Release through confession restores relationships and can halt the process of damage to one's sense of well-being.

One must learn forgiveness of self and accept forgiveness of others and of God. The past is a tyrant. Forgiveness for past behavior, no matter how far into the past one must delve, is necessary for release of guilt. If others involved in the cycle of guilt are no longer alive, one may need to rely on a relationship with God that involves repentance and confession to a greater degree. An energy flow of love and forgiveness can be experienced from this relationship that cleanses and frees one. Guilt is a heavy burden.² If one has gone through the confession process and still carries the feeling of guilt, this can be described as inappropriate guilt. This inappropriate guilt stems from the refusal to forgive oneself.

To avoid guilt in the future, it is imperative to develop a philosophy of life. Values and standards that are comfortable and realistic are needed. Reachable goals are also necessary. Time should be budgeted to allow for play, work, love and worship in one's life. Without all of these ingredients, lives are off center and guilt and

²In the process of relieving one's guilt restitution may be necessary. If so, one must not neglect this aspect of the process of overcoming guilt, even if sacrifice is required.

hostility can enter.

A plan for the future is needed so that regret and disappointment will not be the prevailing attitude at life's end. A thought-provoking exercise is to write your own obituary. What would you want to be said of you at the end of life? Write it for yourself in the third person, as though you were speaking of a close friend or loved one. When you read what you have written you will probably find your philosophy of life reflected. No doubt you will be describing the person you wish to be. The encouraging aspect of this exercise is that you still have time to become that person. Hopefully, it can be said of you that your relationships were good and your friends were many; and that you were a warm and loving person.

The next section will deal with the four problems that interfere with one's desire to believe and achieve serenity in living. These four problems are identified as doubt, fear, depression and death. They are explored in detail and suggestions are offered for dealing with them.

Suggested Reading: Jess Lair, I Ain't Much, Baby - But I'm All I Got (New York: Doubleday, 1969)

EXERCISE

1. Write your own obituary.
2. List your three closest friends. Next to each name write three qualities you most admire in them. Express these feelings to the friends listed. If you have difficulty doing so in person, write them down and mail it to them.
3. Keep a notebook for one week, noting the circumstances each time you are tempted to react in a hostile or critical manner to any situation. Review your notebook at the end of each day and congratulate yourself for bringing small pleasures to your awareness rather than petty grievances.

COMPLETE NUMBER ONE. NUMBERS TWO AND THREE ARE OPTIONAL.

SECTION 8

PROBLEMS OF BELIEVING

GOAL: TO LEARN TO DEAL WITH THE PROBLEMS ENCOUNTERED IN BELIEVING

This section delves into the problems encountered when one is motivated to change and becomes committed to the practice of love as a way of life.

Four issues that may create difficulties for one who desires to believe are doubt, fear, depression and death. These issues need to be faced and overcome.

Before one can become committed to the Agape way of love, problems that interfere with one's ability to believe must be overcome. In an effort to grow and become a loving person, one is assailed with doubts. Fear creates a reluctance to give up negative addictions. The specter of one's own end looms on the horizon. Depression burrows one deeper into ruts of doubt and fear. In this section the author will offer his own personal convictions in the important area of believing.

Individuals believe in many ways and for different reasons. One may believe because he or she is told something and accepts it as true. Perhaps one believes simply because the source of information is trusted. As a small child, one believed unquestioningly what parents had to say. As students, one believed certain hypotheses until they were proven inaccurate through further investigation or research. Many people believe out of desperation. An example would be the mate

of an alcoholic who has once again been promised that there will be no more drinking.

Sometimes belief is born out of an intense desire for something to happen. Recovery from a serious illness is one area where belief has a great influence on the recovery process itself. One seems to respond to the ministry of healing in direct proportion to one's belief in the instrument of that healing. A person may believe something because he or she trusts his or her perception or intuition. Belief does not always have to have a logical basis, but it must always have a basis in a trusting relationship. Because one believes something, it does not follow that it is true. One must believe there is more than what is now known in order to remain open to new ideas and challenges. This prevents one from being locked into a set of standards and values that are no longer valid.

Doubt is often the first step in believing. It implies the possibility that something can be true and diminishes dogmatic belief. In the area of religion, many people who call themselves believers have doubts regarding certain aspects of their beliefs. They may not be ready to accept everything they are taught about their particular faith; yet, they have taken certain positive steps towards believing in spite of their doubts. People often enter into marriage with reservations about the wisdom of what they are doing. They plunge, nonetheless. People who give up certain habits they consider harmful usually have doubts about their own self-discipline and they vacillate.

Doubt does not necessarily impede action. Doubt does increase anxiety and is a limiting force in motivation. Doubt dissipates one's

strength to achieve and one's ability to enjoy what is. One can be-
lieve and have doubts. One can have convictions and have doubts. Change
 cannot take place without convictions. Doubt can be overcome with the
 only effective tool which is available--faith. Faith practiced,
 multiplies itself and replaces doubt when one allows it to permeate
 the subconscious.

Following are some suggestions to reinforce this practice.
 Begin with faith in small things, if you are unable to put all your
 trust in God now. Believe your car will start each morning. Believe
 the paper boy will get your paper delivered. Believe your friends do
 enjoy your company. Believe your children need you. Believe your head-
 ache is only tension. Believe the sun will shine this weekend. Es-
 pecially believe that you are equipped to handle whatever happens.
 Exercise your hope. Allow yourself to expect good things. Memories
 offer encouragement when one recalls those times when doubts proved
 unnecessary or foolish. Finally, with St. Mark, say, "Lord, I be-
 lieve. Help thou mine unbelief."¹ Believe that He will help.

Fear is actually a form of believing. Fear is believing that
 the worst will happen. Fear is believing harm will come. It is believ-
 ing you may not accomplish what you feel you should. Fear is negative
 faith.

There are three basic fears that haunt most people at some
 time in life. Fear of the unknown is the greatest and most common of
 the three. In this transient society, with its rapidly changing mores,

¹Mark 9:24.

one lives with the unknown to a greater extent than ever before. This leaves one in a perpetual state of uncertainty which often translates into fear. The mass media expounds on the tragedies and disasters of the day and offers dire predictions about tomorrow. This brings about the second fear which is the fear of others. Neighbors are strangers and families are often miles apart. New and frightening drugs are causing bizarre behavior from unexpected sources. People put bars on their windows and weapons under pillows. Often innocent people are victims of international plots and intrigues. Planes are hijacked, people are mugged and frauds of all kinds are visited upon the unsuspecting. Fear embodied in a religious belief causes more problems. Many people embrace a religious faith out of fear of eternal punishment. Their concept of God is one of judgment devoid of mercy. Neurotic problems are intensified by this kind of fear; yet, the Bible suggests that "Perfect love casteth out fear." This perfect love does not refer to the perfect love of man. It involves the perfect love of God. Those who embrace this concept find they can overcome their fears.

Reasonable fear has protective value. If one is followed by a stranger on a dark street at midnight, one may well have cause for fear. But, if one experiences fear in the safety of one's home for no apparent cause, probably this is unreasonable fear and must be handled. This type of unreasonable fear usually does not occur overnight. Fear may have been developing in one's subconscious mind over a period of time. Fear is the dark side of one's thought and needs to be brought into mental sunshine and examined. Outside help may be necessary.

Often, the habit of fear has been instilled in childhood. One may have felt unloved then. What is needed to dispel this feeling is the reaction of love and acceptance from a caring person. A special friend is needed who will help to guide one back on the road to happiness and self-esteem. One's own sense of worth, reflected in the eyes of another, is important. Once one has experienced this caring, self-acceptance can begin. Learning to enjoy life is encouraged. If there is a feeling that life is presently not worth living, one must consider how to change it or elect to leave it. If you, or someone close to you, are going through a depression, consider the following suggestions:

1. Change circumstances.
2. Change goals.
3. Adjust your expectations.
4. Lower your disappointment level.
5. Raise your tolerance level.
6. Quit blaming yourself.
7. Define what you want and what life can realistically offer you and strike up a compromise.

Determine which of these suggestions will be most applicable to your situation. Attack your problem from that perspective and commit yourself to change. Depression will eventually lift. Believing that life is good and worthy of a positive investment of your energy and talents will once again be part of your life.

If small anxieties are dealt with as they occur, they may not grow into major fears. Fear must be replaced with a sense of

security. Sometimes it is possible to build one's own securities. A child who is afraid of the dark is allowed a small light in his or her own room. This is a small security. A large dog represents security to one who lives alone. A savings account can be a security against poverty.

To many individuals, chemical dependencies are security against the feeling of fear. Senses and nerves are deadened to symptoms through the use of drugs. The user is also deadened to many of the natural pleasures of life.

Depression is an insidious illness and overpowers its victims until they have difficulty believing in anything or anyone. It is marked by feelings of worthlessness, dejection and worry. Depressed people feel helpless and hopeless. Depression ranges from a mild state to one that becomes chronic. Seventy-five percent of all psychiatric hospitalizations are related to depression. It is the only fatal mental illness because many depressed people ultimately commit suicide without help.

Depression can cause severe physical and emotional symptoms in a short period of time following acute stress. On the other hand, it may take months or years and can be disguised in the form of anxiety, tension, fear or hypochondria. Typical symptoms of depression are insomnia, withdrawal, disinterest in sex or overeating. The greatest, overriding symptom of depression is an inability to experience pleasure. Depressed people are collectors of bad feelings. They retain unpleasant memories and are often caught in a self-centered cycle of sadness and introspection. They usually believe that love is conditional

and this increases their sense of worthlessness.

Accepting death as inevitable helps to overcome this major fear which is common to all. Death is the one issue with which everyone must come to grips. Some people choose to ignore it, while others dwell on it morbidly. The philosopher Rousseau has suggested that one learn to live and not merely live to avoid death. Andy Capp, a character in the comic strips, says that when one learns to die, one is ready to live.

Alcohol-troubled people seem to have difficulty accepting death because of the belief that they have already missed so much of life through their drinking.

The author believes that life is three dimensional, consisting of body, soul and spirit. The body is the vehicle that carries one about, the soul is the seat of one's emotions, and the spirit is the basis of all relationships. Death involves entering a fourth dimension. Death is the beginning of a new adventure and a spiritual commitment is necessary. Spiritual commitment propels one in a new direction. A spiritual commitment enables one to abandon doubt and fear. This commitment restores personal autonomy. It provides one with the ability to direct one's own life. A spiritual commitment affects every condition and circumstance of life. As bad attitudes such as fear and doubt tend to multiply themselves, so faith through spiritual commitment multiplies itself. Faith gives one the courage to accept the inevitability of death and the strength to deal with all the problems of believing.

The next section will discuss the importance of a total-

person treatment in overcoming addictions and other relationship problems.

Suggested Reading: Elisabeth Kübler-Ross, On Death and Dying (New York: Macmillan, 1969)

SECTION 9

THE TOTAL PERSON TREATMENT

GOAL: TO UNDERSTAND THE IMPORTANCE OF MINISTERING TO THE WHOLE PERSON.

This section emphasizes the necessity for evaluating all areas of a person's life in order to identify those specific areas requiring treatment or adjustment. The areas explored include physical, educational, vocational, spiritual and psychological.

In today's world, much is written about holistic medicine which is defined as the treatment of the whole person. It has become recognized and accepted that in order for healing to take place, the individual must be treated as more than a body. One must be understood as an emotional being with needs other than physical. Similarly, when one attempts to deal with the problem of chemical dependency, the total person must be considered and every facet of life must be examined. While few persons feel totally satisfied with all areas of life, the alcohol-dependent person is often in deep trouble in a number of areas. Unless all areas are dealt with, only the symptoms are treated. This allows the cause of the problem to remain buried.

The goal of the Agape Process is maturity, which allows one to make decisions that will enhance one's life. Young children are immature and dependent personalities. They do not function without the guidance and care of families. They cannot make proper decisions and rely on others for help.

When the teen years are entered, there is a struggle to flee

parental control and to become independent. Teen-agers are on the feeling level. They are determined to make their own decisions. Over-confidence is typical of the teenager and mistakes in judgment often result. Many people never grow out of this teenage mentality and immaturity. They savor independence and do not feel they need adults for guidance. However, they are dependent upon the approval and acceptance of their peers. Decisions made by teenagers are usually based on feeling rather than on judgment. Authority of any kind is resented and self-centeredness reigns.

As people become older they begin to recognize and acknowledge the needs of others and there is a willingness to become dependent on those close to them. This dependence is based on a social and relationship need rather than the childhood dependency for food, shelter and clothing. They understand the necessity for conforming to the laws of society and begin to accept responsibility for their actions. Interdependence is the next step in development. This interdependence allows others to depend upon that person, also. The will, more than feelings, motivates action at this time. At this stage of development, maturity and an adequate lifestyle are attainable.

Those who are committed to drugs have regressed from interdependence to dependence and its attendant difficulties. Drugs disturb the autonomy of the individual and affect his or her relationships with others. Many people have replaced a commitment to drugs with a spiritual commitment. When a person can attain spiritual control of life, problems can be solved and interdependence has been achieved.

The spiritual area of life should not be neglected. It should be considered part of the total person. If one does not have a spiritual emphasis, then one's life is evaluated in relation to one's accomplishments. Achievements become the criteria for measuring one's self-worth. Cooperation with nature's laws leads to integration of the whole person and should be encouraged. It is suggested that one be open to the possibility of the existence of a loving Creator who cares about each individual.

The physical needs of a person must be given high priority in any treatment program. One who has been over-indulging in anything harmful to the body may have physical problems and should be examined by a physician. Nutrition and diet may need to be improved. If one is feeling below par, the motivation to overcome other problems is weakened. Improved physical health is a basic step in developing strength in other areas.

Psychological needs also must be explored. Self-insight is the first step in self-improvement. Change cannot take place without self-insight. An empathetic counselor who is supportive can be vital to one's recovery. Psychological evaluation can lead to self knowledge. It is difficult to love oneself without this self knowledge.

Vocational areas often require examination. A person may need to discuss attitudes about his or her work. A change of profession or new skills may be necessary. Many alcoholics, for instance, should have jobs with low potential for anxiety and failure. Stressful situations need to be minimized. Less responsibility may result in lower income; yet, the result may be more joy and relaxation in

living.

Education regarding the illness of addiction is important. The individual needs to understand the process that is involved in addiction, how it develops, how it progresses and the necessary steps to recovery. He or she may also feel the need for more education in other areas. An addicted person often has centered his or her life around drug dependency. As a consequence, learning and growing have been interrupted. He or she may be guided into the enjoyment of learning for learning's sake.

When dealing with all of the separate areas of one's life, it is helpful to develop a five-year plan. This is beneficial whether one is having problems or not. A plan focuses on each area of life and forces one to make decisions about the future. Without a plan, one often reacts to his or her environment rather than taking any affirmative action.

A chart is included at the end of this section. You are encouraged to list goals in the categories outlined for each of the next five years. This list can be revised and updated at any time. It offers a tentative plan for the future and pinpoints problem areas. Although this chart involves the negative process of noting problem areas, it also causes one to define plans for growth and improvement. It provides hope for the future, expectations of pleasure, and a sense of being in charge of one's own life.

For alcohol-troubled people, the twelve steps of Alcoholics Anonymous may be necessary before the individual is able to contemplate a five-year plan. The steps are psychologically sound. This

psychological basis contributes to their success in aiding millions in achieving sobriety. Many other organizations have adopted these steps and applied them to other compulsive behavior. From a religious standpoint, the steps are equally applicable.

A chart is included in order to study these steps and how they can be applied from a psychological or religious orientation. This chart also depicts what these steps are not. For example, a "higher power" is not to be equated with self will, nor is "confession" to be confused with bragging, when they are actually opposites.

One is encouraged to learn the Alcoholics Anonymous steps. Also, evaluating one's life in terms of the physical, educational, vocational, spiritual and psychological areas and making a five-year plan are important steps on the road to recovery from any drug dependency. They are also useful tools in developing a loving personality which is the essence of the Agape Process.

The next section deals with success as it is defined for the purpose of this paper. Self-worth and self-esteem are explored as the elements necessary to achieve a comfortable lifestyle.

Suggested Reading: Howard J. Clinebell, Jr., Understanding and Counseling the Alcoholic (New York: Abingdon Press, 1956)

ASSIGNMENT

1. Prepare your own five-year plan according to the chart supplied on the following page. Have other family members with whom you are living prepare their own plans. Do not discuss them until they are completed. Particularly note and circle goals in common. Discuss in depth conflicting goals.
2. List three things you can do immediately at a minimal cost to improve your physical health.

A. Physical

B. Social

C. Mental

D. Spiritual

S -erenity
-uccess

Year 1
A.
B.
C.
D.

Year 2
A.
B.
C.
D.

Year 3
A.
B.
C.
D.

Year 4
A.
B.
C.
D.

Year 5
A.
B.
C.
D.

Instructions: Under each year, write your planned activity for that area of your life Example: A is "Physical"; perhaps you would put ' Year 1, A--Complete checkup B. Develop deep Friendships C. Read and develop new ideas to fight my depression D. I will attend A.A. or several churches and discuss the "spiritual". Continue the above for years 2, 3, 4, and 5.

UNDERSTANDING THE "ANONYMOUS" STEPS

A.A. STEPS	PSYCHOLOGICALLY	PRACTICALLY IS	RELIGIOUSLY	IS <u>NOT</u> TO BE MISTAKEN FOR
1.POWERLESS	UNMANAGEABLE LIFE	INSIGHT	SIN	INFORMATION
2.HIGHER POWER	SPIRITUAL NEED	FAITH	NEED FOR GOD	SELF WILL
3.DECISION	COMMITMENT	DECISION	DECISION	AN OFFER
4.INVENTORY	INITIAL EVALUATION	RETROSPECTION	CONVICTION	JUDGMENT
5.CONFESSION	ADMISSION	CONFESSION	FORGIVENESS	BRAGGING
6.READINESS	DESIRE	SUBMISSION	CONVERSION	FAILURE
7.HUMILITY	OPEN MINDEDNESS	HUMILITY	NEW LIFE	GIVING IN
8.WILLING	INVENTORY (self)	ACCEPTANCE	COMMITMENT	TRUCE
9.MAKE AMENDS	FAULT CORRECTION	RESTITUTION	MAKE RESTITUTION	LEGALITY
10.INVENTORY	CONTINUE EVALUATION	REORGANIZATION	STUDYING THE WORD	BEHAVIOR
11.PRAYER-MEDITATION	IMPROVEMENT	SPIRITUALITY	PERSONALITY GROWTH	BEHAVIOR
12.PRACTICE	INSPIRATION	CHARITY	GOD'S WILL	OBLIGATION

SECTION 10

SUCCESS

GOAL: TO UNDERSTAND THE NEED FOR SELF-ESTEEM AS AN INGREDIENT IN ACHIEVING SUCCESS.

This section defines success as it relates to the Agape Process. The need for a sense of self-worth and self-esteem is stressed as necessary elements in the attainment of success of any kind. A creative lifestyle is considered a by-product of the Agape Process. A loving personality, which is the goal of the Agape Process helps to bring about this lifestyle.

Success is a much heralded and sought after goal. Everyone loves a winner and losers are easily forgotten. Throughout life one is urged to achieve. One is encouraged to climb the ladder to success where fruition of personal dreams is promised. Ideas of what success is change, as they should, with each stage of one's life.

To an infant, success is crawling and then walking. Success is satisfying the desire to move about and be independent of mother's arms. Success might be a good grade, or becoming captain of the baseball team to an adolescent. To teenagers, success probably translates into popularity with the opposite sex or with owning a car. Success is equated with career goals or financial security to many adults.

Ask a parent what they want for their children and one may hear them say that they want them to be successful and happy. The

assumption is that these items are interrelated. Yet, that assumption may depend on one's ideas about success. If success is linked to material goals, the attainment of success does not always bring happiness. When success is equated with having a certain position in life happiness is not assured. A tongue-in-cheek theory of the Agape Process suggests that one ought to demote oneself to the level where one can thoroughly enjoy one's job. Title and salary may decline but tensions may decrease also.

The author believes that success can be measured as the difference between what one believes and is doing right now and what one believes one should be and do. Success is almost inevitably linked to relationships and to one's own level of self-esteem. Self-esteem involves one's own appraisal of self-worth. It can be compared with how one feels about oneself as an individual. The stress is on feeling. Self-esteem is not an intellectual concept, nor is it arrived at by an evaluation of pluses and minuses, skills and weaknesses. It is, rather, how one feels about oneself.

Low self-esteem often develops in childhood. Parents who have a low self-esteem often produce offspring who develop low self-esteem. Low self-esteem provides the groundwork for self-rejection. It causes one to be easy prey for rejection from others. One expects it and often invites it. Low self-esteem results in feelings of inadequacy, anxiety and worry. To compensate for these unpleasant feelings, people with low self-esteem often demand attention and approval in negative ways. They may become fiercely aggressive on the one hand or withdrawn on the other. The inevitable result is often

loneliness and depression. Self-indulgence is often a solution in an attempt to compensate for feelings of unhappiness and unworthiness. If relationships are not satisfying, substitutes are sought in food, drink or other temporary pleasures.

The road to a healthy self-esteem begins with self acceptance. The Agape Process proposes the theory that one must learn to be selfish. This "selfishness" is equated with an aggressive approach to satisfy basic needs and to become the kind of person one can feel good about. One can be of no good to anyone else until one has learned how to be good to oneself. One must capture the concept that, as a worthwhile person, one is entitled to do those things that will help one grow into a loving person who is capable of sharing that love with others. One must strive to acquire a creative life style in order to diminish inner dissatisfaction.

A person can be different. This statement is based on the belief that a person is what he or she thinks. Scripture affirms that "as a man thinketh . . . so is he." If one accepts this premise, one can proceed to the next concept which is the belief that one can change thinking. Few disagree with that. How often have you changed ideas and understanding about some of the issues of the day? If a person can accept the previous statements, that a person is what he or she thinks and that thinking can be changed, the next statement declares that a person can be different. He or she need not cling to feelings of unworthiness that create anxiety. In anxiety one attempts to control what cannot be controlled. A sense of failure increases. The solution is to become the kind of person one wishes

to be and can be.

The answer to the problem of low self-esteem is found in the teachings of Jesus for many. His command is to love oneself.¹ His credo for living utilizes love as a power. With love, one can become stronger than one's battles. Adherence to Christian teachings removes much of the cause of one's troubles. People use drugs, for example, because they want to feel good. Experiencing the loving power of God allows believers to feel more than good. People want to feel worthwhile. There is no greater sense of worthwhileness than believing that one is part of God's eternal plan for human beings. The most untalented person can feel necessary. The most miserable failure can feel redeemed and useful. Christianity offers a reason to be happy, rather than an excuse to be addicted. It eliminates the need to make excuses, cover up and rationalize. Christianity brings acceptance. This is what the Agape Process offers to the participant. It provides an opportunity to become part of a new movement dedicated to helping others in their spiritual quest to fill the void within, once one has learned to become a loving person. After one has experienced the Agape love life, one can share, by disclosure and inspiration, the principles of the Agape Process.

Everyone craves caring and supportive relationships. Fellowship with other loving persons is essential for good mental health. The greatest call of nature, in the author's opinion, is to be part of life's loving process. To become a loving personality brings love and fulfillment to the individual. The Agape Process seeks to pro-

¹Matt. 22:39.

vide guidelines for living, the ability to enjoy today, the commitment to lasting values, and a philosophy by which to live and an entrance into the spiritual arena. The author is convinced that a commitment to follow this direction will release fears, alter behavior and bring about drastic changes in one's life. Success can be achieved. Success, for the agape participant, is defined as a creative lifestyle. Relationships are the source of happiness and strength. It is a lifestyle that is free of drug dependency, It is a lifestyle that is in tune with God's laws of fellowship, relaxing, learning and loving. For those who follow the Agape way of life, the goal is to be a part of the great healing process of nature through the power of agape love. One then makes the commitment to share it with others. It will then be unnecessary for one to pursue drugs, alcohol and other negative addictions.

The essential belief of the Agape Process is that people can accomplish together what cannot be achieved alone. Commitment is the key.

EXERCISE

1. Define the term "success" in your opinion.
2. List five people you consider to be "successful".
3. List five qualities that you perceive these people to have in common.
4. How successful do you consider yourself to be on a rating scale of one to ten?

Select two of the four possibilities and elaborate on them.

Suggested Reading: Pamphlets: Spiritual Illness, and The 11th Commandment, by Doyle Shields.

CHAPTER 5

ANALYSIS OF THE PLAN

In the first three chapters of this paper the author has discussed the nature of the alcohol problem and the need for the church's involvement, followed by the theological aspect of agape love and the psychological significance of small groups. The fourth chapter consisted of basic concepts and teachings of the Agape Process. Prepared in the format of a training manual for use by group leaders, this chapter also contained insight tests, individual exercises and suggestions for group involvement. In this concluding chapter, the manner in which the plan is implemented is reviewed and evaluations are made regarding its effectiveness. Major and minor problems encountered are discussed and future needs are identified. The chapter ends with the author's observations drawn from involvement with all aspects of the alcohol problem in the local community.

IMPLEMENTATION AND EVALUATION

This project was evaluated in cooperation with Father Andrew Keady of St. Patrick's Church in Thousand Oaks, California. The purpose was to demonstrate the effectiveness of the Agape Process in establishing a resource group of leaders for the prevention of alcoholism. Father Keady was interested in this program for two reasons: He was experiencing an alarming increase in alcohol-related problems among his parishioners and the word "agape" intrigued him. He had

felt that the spiritual aspect of alcoholism was neglected and wanted to investigate a method of prevention that appeared to include that aspect. Through his theological training, he recognized the spiritual dimensions of agape love. Fifty-two persons responded to Father Keady's invitation to attend an agape experimental group. Their goal was to become better equipped to relate to the illness of alcoholism as it affected friends and family members as well as themselves. These fifty-two persons made a commitment to attend six Saturday morning sessions from 8:30 A.M. to noon. Twenty-six persons out of this initial group completed three levels of training. These levels consisted of six sessions each and each session was held for three hours. At the third level these twenty-six persons attended a weekend workshop in Palm Springs, California for more concentrated study. Seven of the original fifty-two persons have attained the status of leaders. They co-lead groups in the first and second levels.

Three hundred persons have attended agape sessions sponsored by the Episcopal Church or offered by the local community colleges in Ventura County.

The entire process involving the three levels of training has been repeated through church sponsored groups and college classes. Each of the three levels has a particular emphasis and they are divided in the following manner:

FIRST LEVEL:	To see where one is in relationship to love
LECTURE	as a power in daily living.

SECOND LEVEL:	To separate wants from needs and begin a plan
GROUP PARTICIPATION	for change that leads to a comfortable lifestyle.

THIRD LEVEL: To experience the inspiration of agape love
CO-LEADERSHIP through group therapy.

The goal of the Agape Process is to help people develop a loving personality. The Taylor-Johnson Temperament Analysis Test was one of the standard measurements used to study the "loving personality" syndrome. The attachment at the end of Chapter 3, pages 52-53, depicts a change which can take place when a person is committed to the goal of becoming a loving personality. This loving personality syndrome has been described in earlier chapters as the ability to relate to others, to adequately express oneself, to be empathetic and tolerant. These traits of personality were emphasized as major goals of the Agape Process.

Many innovative methods were used in the group sessions to accomplish the goals of the Agape Process. Modeling clay, mind trips, insight tests, biofeedback and the use of inspiration and fantasy were included. These methods served to project desires, identify fears, promote relaxation and establish a philosophy of life. The author believes that the Agape Process helps the leader as well as the client. For this reason, each person trained to lead groups is required to participate in the same process in which the client is expected to participate. Training in the Agape Process is free and is performed by volunteers. These committed persons are seeking to live the abundant life that Jesus taught as inspirational examples of His teachings. The author believes this concept to be consistent with the principles of the Agape Process.

The group was asked to list their five most common stresses

on the first day of the sessions. The stress test revealed that the five most common stresses, listed in order of priority, were:

1) pressures; 2) family; 3) depression; 4) spiritual; and 5) fears.

At the end of the training, the same persons indicated that the stresses in their lives, in order of importance, were: 1) family; 2) financial; 3) nutritional; 4) guilt; and 5) relatives. It is significant to note that the major stresses when the group first met appeared to be more emotional and subjective in nature. At the conclusion of the training, some of these stresses were replaced with objective and tangible problems. Depression, spirituality and fears were not mentioned as top priority stresses by the end of the meetings. One may conclude that the supportive aspect of the group experience contributed to this important change.

The profile in the appendix illustrates the composite percentile scores of the St. Patrick's group for the nine traits measured in the Taylor-Johnson Temperament Analysis Test. It can be noted that the "loving personality" syndrome was improved with an increase of 10 percent to 35 percent on the traits of expressive-responsive, sympathy and tolerance. The attitude score of self-esteem increased from four to five. The author attributes this change to an enlightened understanding of God's grace on the part of the participants. This understanding results in positive relationships with oneself, one's neighbor and one's God.

In comparing the Taylor-Johnson Temperament Analysis Test profiles of the Agape group with alcohol-troubled persons, (appendix), it can be noted that the agape group registered lower

scores in the traits of nervous, depressive and hostile. Conversely, expressive-responsive, sympathy and self-discipline trait scores were higher.

For an overall comparison of the Taylor-Johnson Temperament Analysis Test profiles between the church groups involved in the Agape Process and unrelated groups, attachment profiles are offered at the end of this chapter.

After examining the implementation and evaluation of the small groups, the author arrived at the following conclusions:

1. Small groups provide an environment in which alcohol-troubled persons may find acceptance.
2. Small groups promote a desire for positive change in the individual.
3. An energizing force can be found in small groups that creates the strength to bring about needed change.
4. Commitment to a plan of action must follow a decision to change before change can occur.
5. The Agape Process increases self-esteem.
7. Agape love leads one from narcissism toward altruism.
8. The Agape Process is a simplified method for the church to reach nonmembers.

The strength of the Agape Process training is in availability to small groups of interested persons. The acceptance and assurance of the group is a supportive act in the process. Additionally, the Biblical emphasis is highly appealing to many troubled persons. However, some problems became obvious as the process was implemented.

MAJOR AND MINOR PROBLEMS ENCOUNTERED

The attempt to implement the methods of the Agape Process as envisioned by the author met with some resistance and minor problems became evident.

The first and most crucial problem involved the frustrations encountered in the effort to reach additional churches in Ventura County with this plan. The lack of concern evidenced by some groups was not identified as indifference to the problem of alcoholism; rather, there was a desire on the part of some people to refer alcohol-troubled persons to other counselors for help. There appeared to be a lack of recognition on the part of some persons that the church possessed a vast responsibility and potential toward reaching families with this problem. Many clergy persons did not want to become involved with the complex problems encountered in developing this local church program.

A major weakness of the plan has been the lack of volunteer leadership at needed times. This has led to the unavailability of certain levels of training. Waiting until leadership is available can create a lessening of enthusiasm to devote time and energy to the project. It is impossible to estimate the number of people who may have been dissuaded from serving as group leaders through the lack of available training sessions.

Weaknesses of a minor nature are more easily corrected. Several examples of such weaknesses are presented as follows:

1. Attendance requirements: Under the strict attendance rule

insisted upon by the author, the participant could not return to the same group if one session of a level of training were missed. Instead, he or she had to begin that level of training once again in another group. Some people felt this rule was too arbitrary. However, the author firmly believes that strict attendance contributed greatly to the group dynamics of personal development through interaction. A certificate was awarded at the end of each level of training to reinforce a feeling of accomplishment.

2. Suitable times and locations: One of the most difficult tasks in arranging sessions was in finding a time and day suitable for the persons attending the sessions. Changes in meeting locations and other unforeseen circumstances were additional annoyances that had to be overcome.

3. Leadership changes: Some people had difficulty adjusting to the use of different leaders for different levels of training. They preferred one particular set of leaders for all levels.

4. Lack of Finances: A lack of finances for producing materials, providing refreshments and other materials, due to the cost-free nature of the training, was a minor annoyance.

5. Informal Agenda: Participants who felt more comfortable with a structured form of meeting expressed a desire for a more adequate agenda which would outline subjects to be covered at each session.

Some very specific needs became obvious as the author grew aware of the necessity for an effective prevention program. This was necessary to avoid a continuous increase in alcoholics and other addicted persons who were making such a negative impact on the community. These needs are both general and specific and are treated in the

following section.

FUTURE NEEDS IDENTIFIED

1. There is a need for churches to actively cooperate as team members with each other in seeking to support all efforts to help the alcohol-troubled person.

2. A referral system needs to be developed in order for clients to avoid becoming lost and discouraged in the process of seeking recovery.

3. A more complete method of measuring the loving personality syndrome is necessary.

4. An improved matrix to measure the whole Agape Process is needed to improve the program. (See p. 170)

5. A more in-depth research program is needed in recovery houses, referral and treatment center to confirm the Taylor-Johnson Temperament Analysis alcohol syndrome.

6. The availability of more materials that relate to the spiritual void in the lives of alcohol-troubled people is needed for distribution to churches.

7. The church needs immediate help in dealing with the families, particularly the children, of alcoholics in order to prevent the progress of alcoholism in later years.

8. Continuing advanced leadership training in the Agape Process is necessary.

After reviewing the implementation and evaluation of this project and its strengths and weaknesses, the author has drawn some

general conclusions which have served to substantiate his confidence in the Agape Process as a significant approach to the problem of overcoming negative additions in society. These conclusions are offered in the following section.

CONCLUSIONS

The author believes that alcoholism is a spiritual illness with the need for a spiritual solution. The Agape Process offers a spiritual solution through a commitment to agape love as a power over chemical dependencies. The author further believes that addictions of any kind can be prevented in direct proportion to one's commitment to the goal of the Agape Process as a way of life.

Individuals need to find enjoyment in life and the strength to overcome difficulties through positive relationships. When individuals can be made to feel good about themselves, they will not find it necessary to seek these feelings through the addictive process. The Agape Process is applicable to those experiencing relationship problems who do not seek escape in negative addiction as well as for those who hide their hurts through artificial means. This Agape Process can be adapted to fit the needs of those individuals who simply wish to improve the quality of their present lives. It is the author's hope that churches will adopt this process to deal with the effects of alcohol misuse and other relationship problems. The synergistic effect of a group struggling together to become different makes change possible. The church can be the instrument through which this change can take place.

In summary, the Agape Process is a practical model to effect positive change. This process can be a dynamic and spiritual force in the lives of those who are committed to its concepts.

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APPENDIX

TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

Profile Revision of 1967

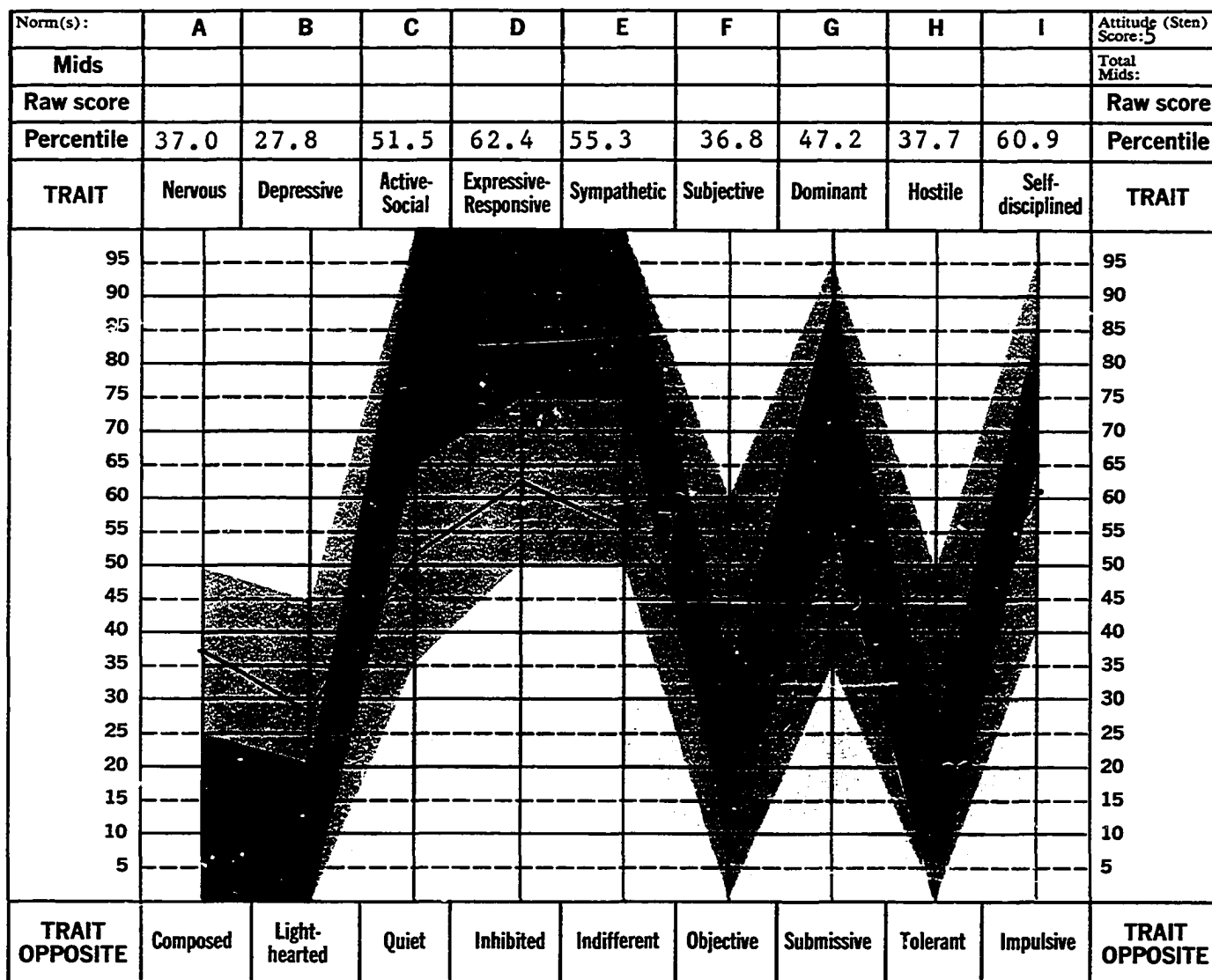
168

These Answers Describe COMPOSITE OF CHRISTIANS Age Sex Date

School Grade Degree Major Occupation Counselor

Single Years Married Years Divorced Years Widowed Children: M Ages F Ages

Answers made by: SELF and husband, wife, father, mother, son, daughter, brother, sister, or of the person described.



Excellent

Acceptable

Improvement desirable

Improvement urgent

DEFINITIONS

TRAITS

Nervous — Tense, high-strung, apprehensive.

Depressive — Pessimistic, discouraged, dejected.

Active-Social — Energetic, enthusiastic, socially involved.

Expressive-Responsive — Spontaneous, affectionate, demonstrative.

Sympathetic — Kind, understanding, compassionate.

Subjective — Emotional, illogical, self-absorbed.

Dominant — Confident, assertive, competitive.

Hostile — Critical, argumentative, punitive.

Self-disciplined — Controlled, methodical, persevering.

OPPOSITES

Composed — Calm, relaxed, tranquil.

Light-hearted — Happy, cheerful, optimistic.

Quiet — Socially inactive, lethargic, withdrawn.

Inhibited — Restrained, unresponsive, repressed.

Indifferent — Unsympathetic, insensitive, unfeeling.

Objective — Fair-minded, reasonable, logical.

Submissive — Passive, compliant, dependent.

Tolerant — Accepting, patient, humane.

Impulsive — Uncontrolled, disorganized, changeable.

Note: Important decisions should not be made on the basis of this profile without confirmation of these results by other means.

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TAYLOR-JOHNSON TEMPERAMENT ANALYSIS PROFILE

Profile Revision of 1967

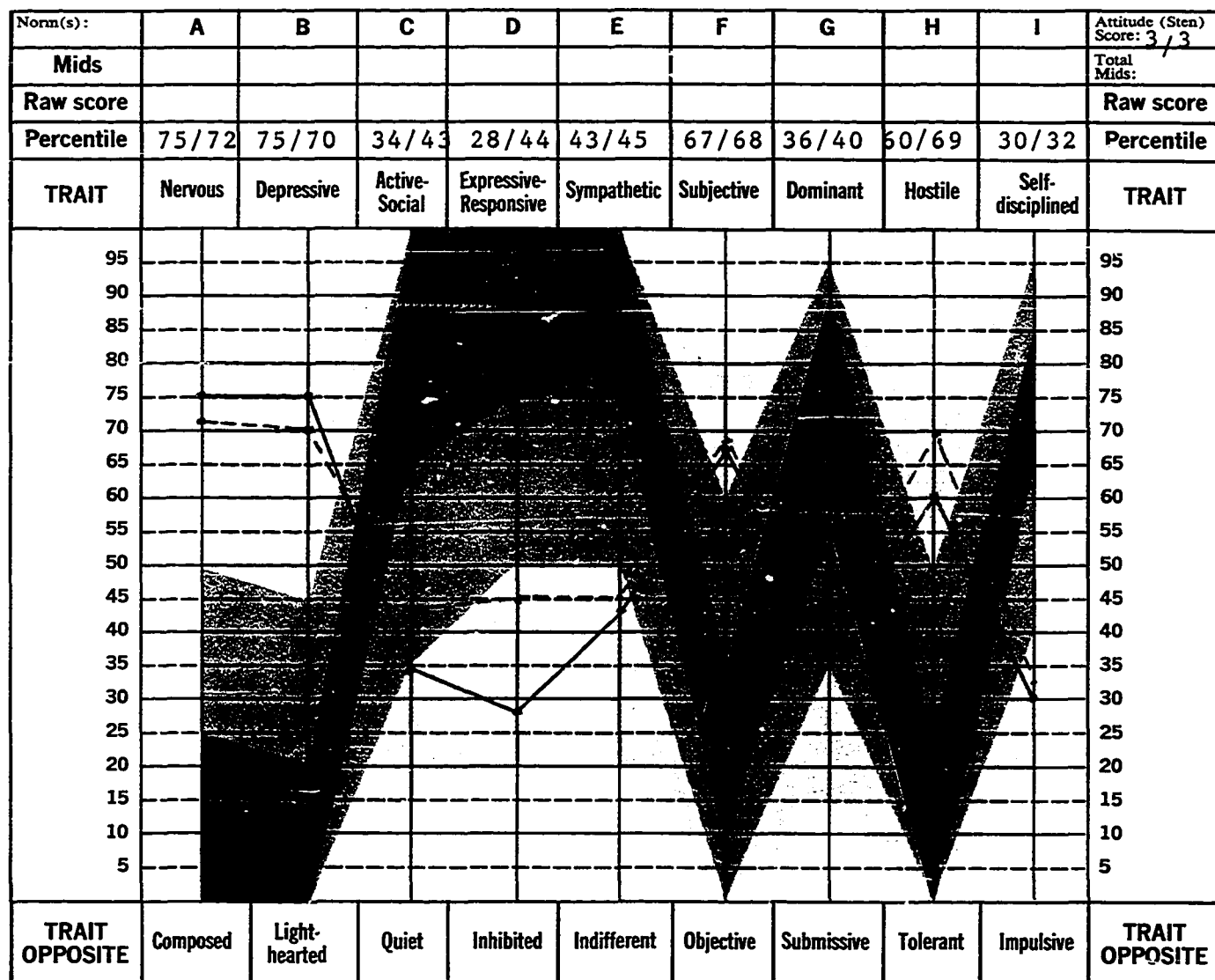
169

These Answers Describe MALE ALCOHOLICS ----- SPOUSES ----- Age Sex Date

School Grade Degree Major Occupation Counselor

Single Years Married Years Divorced Years Widowed Children: M Ages F Ages

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MATRIX

AGÁPE EVALUATION

	0	1	2	3
A. Cooperation with program	Incomplete attendance Homework incomplete	Attends Homework incomplete	Attends Participates regularly Good cooperation	Does extra work Extra reading
B. Dedicated behavior	Does not carry out commitment	Kept commitment for one week	Regularly keeps commitment	Actively lives Agápe life
C. Compliance with Ethics	Self-centered attitude	Meets requirements	Conscious of being Agápe example	Applies Agápe principles consistently
D. Agápe Family Life	Attends Agápe under protest	Family members involved	Teaches Agápe at home	Agápe commitment center of family life
E. Donation of time	Makes excuses regularly	Sets aside time for Agápe	Changes schedule for Agápe	Sacrifices time for Agápe, leads groups.
F. Emotional Health	Only talks about trusting, won't apply principles	Feels need for more Agápe training	Enjoys Agápe groups	Signed up for Agápe advanced groups
G. Continuing Education	May use Agápe, but only when troubled.	Learning to try basic principles	Has Agápe experiences in subconscious	Keeps notebook and insight tests for comparisons
H. Spiritual	Sees spiritual as only human goodness	Committed to spiritual experiences outside self	Has 6 - 7 spiritual needs met regularly	Lives in the Will of God
I. Future Personal Plans	Doesn't seek close friends	Sets aside time for friends	Practices "enjoyable living" on a daily basis	Has a practical five-year plan
J. Agápe Giving	Will reluctantly contribute when asked	Shares on a regular basis	Helps others by co-leading groups	Personal growth and participating by bringing other

From *The Agápe Process* by Doyle Shields

USING THE MATRIX CHART

Introduction: The ten columns represent categories of daily living. Each group is divided into four sections, each represents a level of competence. In each group is a list of items which are intended to describe that level of Agape living. "0" is the lowest and "3" is the highest.

How to use this Matrix (chart) to describe yourself:

- A. Read "A". Notice there are four answers.
- B. Pick out the answer that describes you now. Remember that most, but not all, of the items should describe you NOW.
- C. Circle the complete answer that best describes you NOW.
- D. Go to the next letter "B"; continue the procedure.
- E. THIS IS NOT A TEST. There is no right or wrong, JUST DESCRIBE YOURSELF!!
- F. Add the values of all the circled answers for a total score.
- G. Interpretation:
 - 0-15 Needs Improvement
 - 15-25 Good
 - 25-30 Excellent